



# THE LOST CHORD

## OF

# METHODISM

### And How to Find It.

BY  
REV. HOWARD G. ROBERTS  
"THE CRAZY PREACHER"  
Of the North Mississippi Conferenec, M. E. Church, South.



“Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”—Rev. 2:4, 5.

---

**Pentecostal Publishing Company**  
**Louisville, Kentucky.**

1920

---

---

To the people called Methodists in particular, and to all who are "In Christ Jesus" in general, this tract is most sincerely dedicated.

---

---

## FOREWORD.

---

A young Baptist minister, just from the Seminary, said to me once upon a time, "I have quit ever reading a book that is not from a degree man. And I very much prefer him to be a Ph.D., and not merely a D.D." Then he and all of his class will not appreciate the effort put forth in this little book, for no big capital letter can ever be affixed to my name. Like so many others, I got in too much of a hurry to ever get my A. B. degree.

As a substitute, however, I take pleasure in using the appellation that was conferred upon me by special friends and loved ones on two different occasions, namely, "The crazy preacher."

The first occasion was just prior to my entering the pastorate. I was a local preacher and preferred to remain in business and serve as a local preacher to joining the itinerancy. Notwithstanding I felt an urgent call to the itinerancy. I would worry over it during my waking hours and dream about it at night. Finally I was taken seriously ill with malaria fever and congestion of the brain. For three weeks I was "as crazy as a loom." I was thought to be dead at one time. The doctors gave me up. All of a sudden, one of them told my brother Luther that he could give me one dose of a certain medicine that would either kill or revive, and

that in short order. Luther told him to give it. His reply was: "I would let him die. If he gets up he will have to spend his life in the insane asylum." But Luther said: "Give him the medicine; we will take chances on the balance." He gave it, and within a month I was on a charge, and at work. I never will quit loving Luther for saying, "Give him the medicine." The people of the entire town thought I was a confirmed lunatic. That was in August, 1904.

The second occasion was in April, 1912, when I received my baptism with the Holy Spirit. I was again dubbed "crazy," the details of which incident are given in Chapter VI of this book.

You will please accept whatever apologies I am due you for asking you to read a book, even so small a one as this, from such an humble source. As far as I know, not a single one of our family ever received a degree of any kind or description, save the clerical certificates issued by the Church. Without an accident, my nephew, Leo Bogan Roberts, son of Luther L., will be the first of a long line of descendants to receive a College diploma, which is due from Millsaps College, at the close of this session. The best that can be said of our forefathers is, that they were good substantial Christian citizens, and were Methodists. Nearly all of them were small farmers. I am speaking of our family name.

Our grandfather, Abram Roberts, moved from South Carolina to this State about the year 1800, and settled in the hills of Amite county. His father came from Ireland. We are told that one of the family was a member of "The Legal Hundred," organized by Mr. Wesley, in 1784. My father, Thomas Griffin, and my mother, Amanda Anders Roberts, were Christian in character as well as in creed. I have some of father's old books, that I prize very highly. His pencil marks are common. Laymen in those days took time to read great books. He had a full set of D'Aubigne's History of the Reformation; a full set of John Wesley's Journal; also his Works; a full set of Adam Clarke's Commentary, and other such substantial books. If I were not afraid of being called a mystic and a pessimist, and everything else that is ignoble and base, I would say that I enjoy the old books much better than I do the new ones.

You will observe that I use many quotations and references in writing this book. I lay no claim to originality further than a few of my own ideas interspersed here and there. Like St. Luke, I have simply endeavored "to set forth in order a declaration of those things which are most surely believed among us." Or, at least among our fathers, and, not knowing a single Greek or Hebrew letter, I have to depend largely upon what others say. Therefore, I select books by

such authors as I am persuaded spoke and wrote as the Spirit gave them utterance. For the sake of brevity I have not always given the author's name, book, and page; but I stand ready to prove any and all statements made in this book, whether written or verbal.

The books from which I have gathered my information on the subject under discussion, are fifty in number, and when stacked one upon another, measure sixty-six inches in height—lacking only eight inches of being as high as my head.

If my readers look for literary beauty, they will be sadly disappointed; but if they will weigh the evidence and the facts produced, I think they will be convinced of a great truth—a seriously neglected truth. So, without looking for trailing participles and split infinitives, I trust that the reader will look only for the truths set forth.

“Truth crushed to earth will rise again.”

HOWARD G. ROBERTS.

Winona, Miss.

## CONTENTS.

---

Testimonies both pro and con are made free use of in the following pages, and that without regard to denomination or prestige.

### CHAPTER I.

- General Statement. . . . . 9  
Dr. Meek, J. H. Ingram, Elmer T. Clark,  
Bishop Kilgo, W. H. Mounger.

### CHAPTER II.

- The Doctrine Stated. . . . . 21  
Episcopal Church, Baptist Church, Pres-  
byterian Church, Bishop Tigert, Cen-  
tennial Council of American Method-  
ism, J. R. Countiss, Dr. Daniel Steele,  
J. D. Barbee, Bishops' Address, 1894.

### CHAPTER III.

- The Doctrine Stated. (Continued.) . . . 34  
Roman Catholic Church, Calvinism,  
Christian Science, Count Zinzendorf,  
T. W. Dye.

### CHAPTER IV

- Methodism's Third Relapse . . . . . 42  
Bishop Mouzon, J. P. Haney, Will Har-  
well, L. S. Jones, W. S. Shipman,  
Bishop DuBose, H. C. Morrison, Dan  
Kelly, Robt. Selby.

### CHAPTER V.

- The Opposition and How to Meet It. . . 59  
J. J. Brooks, L. M. Lipscomb, J. H.



Holder, J. W Dorman, Robt. Selby,  
Hamp Sewell, Prof. Dabney Lips-  
comb, Keswick Movement, J. H. Bell,  
Andrew Johnson, L. W Cain, Abb  
Shelton, Carradine, Daniel Steele.

## CHAPTER VI.

- Religious Experience. What Is It? 74  
Stephen D. Tyng, Chas. G. Finney, D. L.  
Moody, George Muller, Dr. Levy, Au-  
thor's Experience, L. L. Roberts, Phil-  
lips Brooks, R. W Bailey.

## CHAPTER VII.

- A Heart-to-Heart Talk With Methodist  
Preachers 92  
Wm. Arthur, G. B. Winton, H. W May,  
Dr. J. W Boswell, Dean Tillett, T. O.  
Summers, Bishop Foster, R. W Dale,  
Shailer Mathews, John A. Rice, S. A.  
Steele, Dr. Knickerbbocker, W B. Pal-  
more, Jno. R. Brooks, Gus Harmon,  
Sam Jones, Dr. Talmage, Ben Cox,  
James Caughay.

## CHAPTER VIII.

- To Our Women 117  
Madame Guyon, Frances Ridley Haver-  
gal, Mrs. Margaret Bottome. Frances  
E. Willard.

## CHAPTER IX.

- Concluding Appeal 135  
A. J. Gordon, Adonirum Judson, An-  
drew Murray. Alexander Campbell.

## CHAPTER I.

### GENERAL STATEMENT.

Musicians tell us that there is a lost chord in music; and that this lost chord is the spirit of religion. That is all I know about the matter. I have no way of proving or disproving their claim. My wife tells me, however, that she can really detect a missing chord as she plays the piano or organ. She has no way of telling what it is, but she knows that something is missing.

In my study of my Bible, together with the Methodist standards of doctrine and the writings of the early Methodist fathers, I have become fully persuaded that there is a lost chord in our present-day theology and ministry. The dominant note is missing. That lost chord is the spirit of holiness. This is so evident that an outsider would never dream that Methodism was raised up of God for the purpose of "spreading scriptural holiness over the land;" or that "holiness is the *grand depositum* of Methodism," as Mr. Wesley used to say. One of the early writers, Doctor Pierce, I believe, during the early part of the last century, said that ninety-five per cent of our people were either in the experience of entire sanctification or seeking it. If he were to rise up today and

travel among the people called Methodists, he would have to revise his estimate, and doubtless would say that not more than five per cent are in the experience, and that the ninety-five per cent are either lukewarm or spiritually dead.

Not only have we lost out in this experience among our people, but it seems that the great majority of our preachers have ceased preaching it. To be sure, they all preach holiness of heart and life in a general way; but not in that definite way in which our founders and the early fathers did. They singled it out as a definite experience to be sought and obtained *now* by faith, and urged believers to seek the blessing of full salvation *now*.

Many of our preachers make bold to say that we do not have to preach any certain doctrine merely because Mr. Wesley and his immediate followers preached it. This is all very true. But, if what they preached was scriptural truth—truth that is unexcelled, how dare we depart from it? Mr. Wesley is sneered at by many of our twentieth century Methodists, and considered a back number. I often wonder what place in the itinerant ranks he would be allowed to fill if he were living today. Then again, I wonder what disposition he would make of the Church that he founded and set to going.

In setting forth my ideas and giving my reasons for maintaining them, I shall be very frank and very brief. And, while I shall make free use of the names of pastors, presiding elders, and bishops in my effort to establish my position, I hope that no one will feel offended at me for having done so. Should I misquote anyone, I shall gladly correct same upon notice, and beg pardon. My sole purpose is to defend the truth—truth that is being slaughtered; and that at the hands of Methodist preachers.

I made an effort to get a part of the contents of this little book before the public through the columns of the *New Orleans Christian Advocate*, but failed. Dr. Meek gave good space to my first two short articles. But the third article, in which I thought I was getting into the heart of my subject, was returned. The Doctor's reason for not publishing it was his fear of the controversy that might follow. He wrote me saying that the discussion of this subject had proved to bring about the "most acrimonious controversy of any other subject." I guess that is the reason so many of our preachers have quit preaching it. I remember hearing and reading some very acrimonious controversies on this subject. But, are we to surrender a great doctrine on that account? I wrote the Doctor that I consid-

ered free speech throttled. That was about four years ago. I have paid close attention since then, and I have observed that so little is being said through our church papers, and from our pulpits; and that what is said, is in such a general way, that the present generation of Methodists would never know that the doctrine of entire sanctification, as a special work of grace, subsequent to regeneration, to be sought and obtained *now*, by consecration and faith, is distinctly a Methodist doctrine; and that at one time was considered "the glory of Methodism." Dr. Meek wrote me that he thought it ought to be preached, and that tracts and books dealing with the subject ought to be circulated throughout the Church. I, too, think this should be done; and I also think that our church papers by all means should be open to a reasonable amount of discussion of the subject, and that it be understood that all articles of an "acriminous" nature be consigned to the waste-basket. I hold that as long as a Methodist preacher stays within the bounds of the Methodist standards of doctrine, he should be free to express himself whether in preaching or in writing.

If we are in possession of scriptural truth—truth for which our Lord died in order to establish, why should we fear a little controversy? Nisard, the great French phi-

losopher, said: "Controverted beliefs are the only ones that are profound; besides, the same controversies that strengthen the intellect, strengthen also the character."

In the rejected article, I took the position that Methodism is in her third general relapse, or backslidden state, since the rise of the first Methodist societies. I still hold that position, and shall prove my position in another chapter. And I pray God that a sufficient number of our preachers and laymen will agree in the matter, for us to organize our forces for the purpose of recovering the "lost chord." Whenever that is done, the revival fires will begin to burn on Methodist altars as in days of yore. I seriously doubt our having a real revival of religion in any other way. As long as our distinctive doctrine is lying on the shelf, we are to that extent a fallen people, and I do not believe that God will send a great revival to a backslidden church until she recovers from her backslidings. We might inaugurate a great movement and get a lot of new members and have a great forward move along social and material lines. But the Y. M. C. A., or the Red Cross, or the Masonic Lodge, might do all that, and do it just as well as the Church can do it. But I am speaking of a real revival of religion, in which sinners are brought under conviction, and are converted; back-

sliders are reclaimed, and believers sanctified; such revivals as Methodism had in other days.

Now, there are those among us today who don't hesitate to say that they don't want to see a revival after the old order. Elmer T Clark, for example, in the July number of the *Centenary Bulletin*, says that there will be no shouting, and probably no tears shed, and no agonizing and praying through at the altar, in the coming revival. He is evidently going to bring in some Unitarian evangelists to hold our meetings for us. The Church is almost frozen to death now, because of such revivals(?) as Mr. Clark suggests. Let us co-operate with Dr. Goddard, who says we must have a real pentecostal revival.

I would travel across two states in order to be in such a revival as we used to have in my boyhood days, and I am only forty-two years old. I came from the old Amite circuit where we used to have real revivals, and I cannot become accustomed to any other kind. In the minds of many of the present generation of preachers, those revivals we had twenty-five years ago are entirely out of date.

Our own brother, Rev. J. H. Ingram, remarked to me on one occasion: "I'll be glad when we quit trying to have revivals." I asked him what would take their place? He

said we will hold institutes, at which we will deliver our message and turn the people loose. Speaking of the revivals of other days that our fathers held, he said: "It is a wonder to me that they did anything, they got at things in such an awkward way." That was seven years ago, and I have not yet completely recovered from my shock. I simply relate the matter to show the tendency today.

There would be no Methodist Church, had there been no great revivals. Noah Porter said: "The hope of the Church is in revivals of religion—continued, powerful, and general revivals."

Lord Macauley ridicules those writers of "books called Histories of England" who failed to see that among the events which have determined that history, is the rise of Methodism, which was in itself a revival.

Lecky said: "The religious revolution under the Wesleys and Whitefield exercised a profound and lasting influence, not only upon the Established Church of England, but upon the moral forces of the nation;" and that it was "of greater historic importance than all the splendid victories by land and sea, under Wm. Pitt."

Mr. Roosevelt, in his book, "The Winning of the West," says: "The fiery hearts of the American people were not stirred to the



depths of their natures till Methodism worked its way to the wilderness."

Such is the history of revivals in other days. Shall we relegate them to other generations?

Isaac Taylor asked this pertinent question on one occasion: "If the hand of God should be acknowledged in that work Whitefield and Wesley effected, can we think that that hand has been withdrawn from the spheres of human affairs? Shall the Reformation of the sixteenth century, and Methodism of the eighteenth, continue onward? or shall they stop and be looked back upon, ages hence, as a dawn that was followed by no day?"

As I see things, we as a Church, have drifted so far from the original purpose of the founders of Methodism that they would be unable to locate their followers should they come back to earth, were it not for the name we retain. "A name that thou livest and art dead." Rev. 3:1. In our so-called revivals, we not only do not have believers sanctified, but it is a rare thing we have any real conversions. They merely hold up the hand or sign a card and join the Church. Our own Bishop Kilgo, in an article in the *New Orleans Christian Advocate* said: "I thank God that I joined the Church back in the days when men were at least supposed to have been converted."

What have we today as a result of having repudiated Methodist doctrine and Methodist usage? I answer that we have a Church in which worldliness and sin and wickedness and debauchery and deviltry of every kind and description have come to be about as general in the Church as out of it. If there ever was a time when the line of demarkation between the world and the Church was obliterated, that time is now. Facts are facts, and that is one of them.

“Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?” Jer. 8:22. If the disease is not healed, and that quickly, the patient will die. The only remedy is an old one, and that is to return to first principles. Let our motto be: Back to Wesley. “Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.” Jer. 6:16. Many of our wise twentieth century preachers laugh at any suggestion of returning to first principles. Yet there is a great distance between their life and ministry and those of the early Christians, or even the early Methodists. We haven’t the power in our ministry that they had. I here recall a conversation I had with W. H. Mounger, of our Conference. I spoke of the Methodist Church and ministry

losing their power, and he said in that positive way of his: "They keep on talking about power, *power*, POWER, I wish they would tell me what they mean by *power*." Before we separated, however, he remarked that during his early ministry he was much more successful in holding revivals than he is today. He did not fail to let me know that he did not think much of this Wesleyan doctrine and Wesleyan methods. After I had preached from, "Have ye received the Holy Ghost since ye believed?" I asked all who were conscious of having this fulness to stand. Not a one stood. I then asked all who desired the fulness and would pray for and seek it to kneel at the altar. Quite a number came and knelt, among them being some Baptists. Brother Mounger reminded me that Bob Collins and I were the only ones in the Conference who do things in that way. All this came about in a very pleasant way. There was no contention. I am only endeavoring to show how far we have departed from the doctrines and customs of our fathers; that we have reached the point of pitying and ridiculing them.

Professor William James, of Harvard, who ranks as America's greatest philosopher, says: "We who have arrived at the age of sixty, have witnessed such changes, as make the thought of a past generation seem

as foreign to its successor, as if it were the expression of a different race of men." It is true. "The theological views and doctrines that spoke so lovingly to our fathers," says Professor James, "sound as old to most of us as if it were some outlandish, savage religion." Or, in other words, our fathers and mothers were so far from the truth that they would appear today as belonging to a different race of people, and that their religion was no more than an outlandish, savage religion. My God, my God! where are we drifting? Have we reached the point where the people will no longer "endure sound doctrine?" I am painfully conscious of the fact that whenever a preacher goes to contending for the old paths, he is branded as a pessimist and behind the times. But thank God, we have reached the turning point. Multitudes of laymen, college professors, and business men, are beginning to cry out.

Mr. Richard Edmonds, Editor *Manufacturer's Record*, says: "Above all else this country needs a nation-wide revival of old-fashioned prayer meeting religion."

The editor of the *Wall Street Journal*, of New York City, has said: "What this country needs above all else, is not more money; it is not more stocks and bonds; it is not better railroad and steamboat facilities; not better business methods; but what we need

above everything else is more of the old-time scriptural piety in the homes of the American people." Thus, we see, men outside of the ministry—men who are in position to see and know our condition, recognize that not only Methodism, but all Christendom has departed from the truth, and that the entire land is suffering as a result. The way out of this deplorable condition is clearly outlined in the word of God, and duly interpreted in our Methodist standards. To effect a cure we must get at the seat of our trouble. Learned theologians, Methodist and others, have delved deeply into this matter; so, let us see what they have to say.

## CHAPTER II.

### THE DOCTRINE STATED.

I cannot here go into an extended discussion of the doctrines of grace from man's fall to his glorification. That is not the purpose of this little book. I am taking for granted that we all are agreed that all men are fallen in Adam. "That by the sin of one man, death passed upon all men." Rom. 5:12. We are also agreed that men are redeemed by the shed blood of Christ. The question is, Does the blood of Christ merely atone for our actual sins and transgressions, or does it reach the seat of our trouble and cleanse our polluted, depraved nature? If so, how and when is the work done? Is it done in regeneration, or in sanctification? If it is done in sanctification, does its accomplishment require a life-time of "growth in grace," or does God offer to cut short the work and give us full salvation *now*?

I shall, in the language of St. Luke, "set forth in order a declaration of those things which are most surely believed among us;" or, at least, among our fathers.

First of all, we must recognize the twofold nature of our fallen and sinful condition—namely, (1) our actual transgressions; and (2) our sinful disposition. We must recog-

nize also the fact that Christ "truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men." See our Second Article of Religion.

In our Seventh Article of Religion we read that this original guilt, or sin, "is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil and that continually."

Some of our modern theologians are endeavoring to establish the theory that we are not born into this world with a fallen nature—that we are naturally religious. Our fathers, however, believed with David, that "in sin did my mother conceive me, behold I was shapen in iniquity;" and with God when He said, "Every imagination of the thoughts of his heart is only evil continually."

This original sin, or sin-principle, is termed by the Apostle Paul, "the old man," "the carnal mind," "sin that dwelleth in me," "the roots of bitterness," "this body of death." In the Methodist ritual it is termed the "old Adam." Plato, the great philosopher, calls it, "natural wickedness." Pythagoras named it, "the fatal companion, the noxious strife that lurks within us, and was

born along with us." Cicero argued that "Men are brought into life, with a soul prone to divers lusts." Whatever name may be given it, it is that something within us that gives us trouble.

Now, for the remedy. What does God propose to do for us? The first thing we are commanded to do is to "repent and believe the gospel," to "believe and be baptized for the remission of sins." When we do that God forgives all our past sins, our actual transgressions, and adopts us as children of His; members of the heavenly family. This act of divine mercy is known in theology as justification, pardon, or regeneration. The orthodox view is that we have left within us that "carnal mind," that disturbing element, that trouble maker.

Paul recognized it in the Christians at Corinth when he addressed them as "babes in Christ," who were "yet carnal." 1 Cor. 2:1-3.

As this little book is intended for Christians, let us leave these first "principles of the doctrine of Christ . . . not laying again the foundation of repentance from dead works, and of faith toward God," but let us pass on to those things pertaining to perfection, or entire sanctification. It is taken for granted that all who read this little book are in a state of salvation; a saved state, that



they are justified, born of God, regenerated, and that they recognize that there is remaining sin in the heart; that there is a proneness to evil; a something that still gives them trouble. This state is well expressed by the fact in the old hymn, "Prone to wander, Lord I feel it, Prone to leave the God I love."

Paul expressed it thus: "For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O, wretched man that I am! who shall deliver me from this body of death?" Rom. 7:22-24. It matters not whether Paul is speaking of himself, or speaking as our representative. The justified, or saved state is implied. The unsaved do not "delight in the law of God after the inward man."

Let us bear in mind that the justified state is within itself an exalted state. Many have supposed that sanctification implies a sinless life. It does; but justification or regeneration implies a sinless life also. "Whosoever is born of God, doth not commit sin." "He that committeth sin is of the devil." "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother." 1 John 3:4-10.

What we need is to get rid of that sin-

principle that makes us want to do the works of the devil—that makes us live the “up-and-down” life. Dr. Adam Clarke, the world’s greatest Bible Commentator, said: “Sin exists in the soul after two modes or forms; guilt, which requires forgiveness, and pollution, which requires cleansing.” That is the whole Wesleyan proposition in a nutshell. That two distinct works of grace, (1) justification or regeneration, and (2) entire sanctification, are necessary to the removal of these “*two modes or forms of sin.*” This has been the bone of contention in Methodism from the beginning.

Forgiveness for our actual sins or guilt, takes place in justification; while the cleansing of the pollution, or carnality, takes place in sanctification. The first work of grace coming as a result of repentance and faith, while the second work of grace comes as a result of consecration and faith. A sinner does not consecrate; he repents and cries for mercy. It takes a Christian to consecrate. In the first act, we come to God as a dead sacrifice—dead in trespasses and sins; while in the second act, we come as living sacrifices, presenting “our bodies a living sacrifice, *holy*, and acceptable to God, which is our reasonable service.”

All the old line evangelical denominations are practically agreed on the points thus far.

Not one of them as far as I can find teaches that the heart is cleansed or purified in conversion or regeneration.

Mr. Wesley's own words are: "Sin does remain in one that is justified, though it has not dominion over him. For he has not a clean heart at first. It is by no means true that inward sin is then totally destroyed, that the root of pride, self-will, anger, love of the world, is then taken out of the heart, or that the carnal mind and the heart bent to backsliding, are entirely extirpated." See Wesley's sermons on "Sin in Believers," and "The Repentance of Believers."

The Episcopal Church says in her Ninth Article of Religion, "This infection doth remain; yea, in those that are regenerated."

While the Baptist Church claims to have no articles of faith, they have a compendium of their theology entitled "Christian Doctrines," written by Dr. Pendleton, one of their leading divines, in which he has a chapter on "Sanctification," in which he says: "Regeneration breaks the power of sin and destroys the love of sin, so that whosoever is born of God does not commit sin in the sense of being the slave thereof; but it does not free the soul from the presence and pollution of sin. Alas; the regenerated know full well that sin remains in their hearts."

The Presbyterian Church, in her "Confession of Faith" says: "When God converts a sinner, and translates him into a state of grace, he freeth him from his natural bondage under sin; yet, by reason of his remaining corruption he doth not perfectly nor only will that which is good; but also will that which is evil." Chapter 9, Section 4.

So it is clear that we all agree that the heart is not made pure in conversion. The Scriptures declare expressly that none but the pure in heart shall see God. That being true, it behooves us to look into the *second* work of grace.

Richard Watson, in his theological institutes, after treating the doctrine of justification or regeneration, says: "We have already spoken of justification, adoption, regeneration, and the witness of the Spirit, and we proceed to another as distinctly marked and as graciously promised in the Holy Scriptures: this is the entire sanctification or the perfected holiness of believers." Mr. Watson further says: "That a distinction exists between a regenerated state and a state of entire and perfect holiness, will be generally allowed. Regeneration, we have seen, is concomitant with justification; but the apostles, in addressing the body of believers in the churches to whom they wrote their epistles, set before them, both in the

prayers they offer in their behalf, and in the exhortations they administer, a still higher degree of deliverance from sin, as well as higher growth in Christian virtues." He gives two passages of Scripture to prove his statement: 1 Thess. 5:23, and 2 Cor. 7:1. Mr Watson says that this experience is "as distinctly marked and as graciously promised in the Holy Scriptures as regeneration."

Our young preachers will find that Mr. Sheldon, in his "System of Christian Doctrine," which book was substituted for Watson's Institutes, is just as positive as Mr Watson, and sets the ideal just as high, and affirms that this earthly life is, generally speaking, too short for such a state to be reached by discipline, but that no man can deny that God can do the work for us. In other words, it is not to be obtained by "growth in grace," but by a special work of grace. You observe that Mr Watson says that "regeneration is concomitant with justification." That is, they come together, and are inseparable. In this work of grace we are begotten of God; our actual sins are forgiven; but we are not cleansed from inward pollution; this is done in sanctification. This is where the second work of grace comes in; or, as Mr. Wesley termed it, "the second blessing, properly so-called."

Around this term, the great war, the "acri-

monious controversy," has revolved, and, even to this day many of our people and preachers hate such terms as "second blessing," "second work of grace," worse than the devil hates holy water. I don't know why, but they do. Personally, I am right with Bishop Tigert, who said: "We never have been specially wedded to the much-ridiculed phrase, 'second blessing,' but we have always contended that better than any other single phrase it sums up the essentials of the Wesleyan and scriptural doctrine, namely, (1) the incompleteness of regeneration; (2) the ordinary necessity of a second work, both gradual and instantaneous; and (3) its completeness and attainableness in this life." He then quotes the following verse from one of Charles Wesley's hymns, in which he says the doctrine is clearly stated:

"Breathe, O breathe, thy loving Spirit  
Into every troubled breast!

Let us all in thee inherit,

Let us find that second rest;

Take away our bent to sinning;

Alpha and Omega be;

End of faith, as its beginning,

Set our hearts at liberty."

We need not be contentious for terms. The Holy Scriptures abound with such expressions as "baptized with the Holy Ghost," "the fulness of God," "sanctification," "per-

fection," "perfect love," and many others. If we would look more for the experience, and less for terms, it would be well.

At the Centennial Council of American Methodism, held in Baltimore in 1884, which was composed of delegates from eight of the leading branches of Methodism in the United States a pastoral address to Methodist people was drawn up and published. Our own sainted, Bishop Wilson was on the committee appointed to prepare the address. In this address we read: "We remind you, brethren, that the mission of Methodism is to promote holiness. Holiness is the fullness of life, the crown of the soul, the joy and the strength of the church." "It is not a sentiment, nor an emotion, but a principle inwrought in the heart, the culmination of God's work in us, followed by a consecrated life. In all the borders of Methodism the doctrine is preached, and the experience of sanctification is urged. We beseech you, brethren, stand by your standards on this subject. Our founders rightly interpreted the mind of the Spirit, and gave us the truth as it is in Jesus. Let us not turn from them to follow strange lights, but rather let us believe their testimony, follow their example, and seek purity of heart by faith in the cleansing blood, and then, in the steady line of consecrated living, 'go on unto perfec-

tion.' " If it was the truth then, it is the truth today, and will be the truth until the Judgment. You will observe that the address sets forth the doctrine as being an "*experience*," the "*fullness of life*." It is not called a "second blessing," yet it is implied. To say the least of it, it is a special work of grace, wrought in the heart of the believer, or the regenerated, and is the "*culmination* of God's work in us." In other words, it is the finishing touch of a work already begun. "Growth in grace" is neither barred nor hindered. We are growing all the time, both before and after sanctification. Sanctification puts us in good growing condition. We are already branches of the vine, and bearing some fruit, but now the Husbandman purgeth us that we may bring forth more fruit.

We are also reminded in the address that holiness or sanctification is not a mere *sensiment*, nor an *emotion*, but a *principle inwrought* in the heart. One of my stewards at Crenshaw, Brother Will McDade, asked Rev. J. R. Countiss what about sanctification; and the reply was, "It is no more than an emotional wave that passes over some people. It soon passes off." I give it as Brother McDade gave it to me. To settle this matter in your mind, if it is not already settled at this point, I will quote from the late Dr. Daniel Steele, of New York City, one of the



leading men of the M. E. Church. Dr. Steele says there are three kinds of baptism, or fullness of the Spirit—the “ecstatic” or “emotional” fullness; the “charismatic” or “prophetic” fullness; and the “ethical” or “moral” fullness—“the fullness of righteousness.” It is an easy matter to trace all three of these effects in the case of the apostles on the day of Pentecost, as well as in the case of Wesley, Fletcher, McKendree and a host of others.

Brother Countiss is in line with Dr. J. D. Barbee and others, but is not in line with Mr. Wesley and the Methodist standards. About twenty years ago Dr. Barbee preached a sermon on sanctification before the Florida Annual Conference, in which he made the statement that “The Holy Scriptures do not teach that sanctification is ‘a definite experience’ at all; but they do teach that justification and regeneration are such, and the evidence of each is explicitly stated.”

The Conference, by vote, requested the Doctor to have his sermon published in pamphlet form for distribution throughout the Church. He did so. Our Publishing House advertises the sermon from the above quotation, in the late catalogue. But the above pastoral address says that it *is an experience*. So said Mr. Wesley and the early Methodist fathers, and so say the Scriptures.

In their quadrennial address of 1894, our own ten bishops say: "The privilege of believers to attain unto the state of entire sanctification or perfect love, and to abide therein, is a well-known teaching of Methodism. Witnesses to the experience have never been wanting in our Church, though few in comparison with the whole membership. Among them have been men and women of beautiful consistency and seraphic ardor; jewels of the Church. Let the doctrine still be proclaimed and the experience still be testified."

This is the last strong plea from our bishops on the matter I have been able to find. They usually, or always probably, make some reference to the work of the Holy Spirit in a general way, but you observe that the writers of the above addresses were very definite. We can readily see from the tone of these addresses that there was a degree of unrest upon the part of the bishops. That was the beginning of this present relapse, or back-slidden state, that we are now in the midst of. Our present College of Bishops could no more send out an address saying, "In all the borders of Methodism the doctrine is preached, and the experience of sanctification is urged," than they could say that the Millennium is on.

## CHAPTER III.

### THE DOCTRINE STATED (Continued)

We have seen that the old-line evangelical denominations, together with the leading theologians and philosophers agree that we are born into this world with a polluted, sinful nature. We have seen also that these same denominations agree that we are not cleansed of this pollution in regeneration; that, while our actual transgressions are forgiven, and we are cleansed from acquired depravity, there still remains what is termed inherited depravity, or the carnal mind. They also agree that we must be cleansed from this inward depravity, that we must be pure in heart as well as in life, before we are fit subjects for heaven. Therefore, the next question for our consideration is, When and how is this to be done? It is not difficult to see the necessity of its removal. Call this something what we may, it gives us trouble until it is removed. Every converted man or woman has certain degrees of inward disturbance and trouble. They may not yield to it, for it can and must be kept under subjection by the regenerated man. Though he may not violate any of God's moral laws, this something leads to quick temper, sharp sayings, unkind feelings towards others, "doubt-

ings within and fears without," all of which keep a man in turmoil a great part of his time. He does not have victory all the time. His love and peace and joy are not perfect and full all the time. They are mixed with their opposites. Now, God proposes to take that disturbing element out of us and set us free. The question is, When and how does He propose to do it? There are different theories.

Roman Catholicism teaches that it will be done in the fires of purgatory.

Calvinism teaches that it will be done in the hour and article of death—just before the soul starts to leave the body.

Christian Science disposes of it by supposing that it does not exist, that the existence of sin or even the devil is only an imagination upon our part.

Others believe that it is done in regeneration. They say that God does not do things by halves; that He does a complete work of regenerating and cleansing in one act. This theory was first advanced by Count Zinzendorf, an old German, "a theory which," says Mr. Wesley, "was never heard of until yesterday."

The Wesleyan theory is that we may be cured of this malady by a special work of the Holy Spirit, and that it may be done *now*, in a *moment*. He admits that the great major-

ity of Christians defer the matter until just before death; but he contends that the work may, and should be cut short and be done *now*. This theory was held by the great leaders of early Methodism, as is shown in other chapters of this book.

At the close of my sermon at Coldwater, from the text, "Have ye received the Holy Ghost since ye Believed," our scholarly brother, Rev. T. W. Dye, came to me in that brisk way of his, saying: "Preacher, you fellows are wrong about that matter; it doesn't take God twice to do His work." I quoted Dr. Adam Clarke, who said, "I have been twenty-three years in the Methodist ministry. During that time I have met many thousands of Christians living in different states of grace, and I have never met one who claimed to have been both justified and sanctified at the same time."

Mr. Wesley said: "In London alone I found six hundred and fifty-two members of our Society, who were exceedingly clear in their experience, and of whose testimony I could see no reason to doubt and everyone of these (after the most careful inquiry, I have not found one exception either in Great Britain or Ireland) has declared that this deliverance from sin was instantaneous; that all the change was wrought in a moment. Had half of these, or one-third, or one in

twenty, declared that it was gradually wrought within, I should have believed this in regard to them, and thought some were gradually sanctified and some instantaneously. But as I have not found, in so long a space of time (more than thirty years) a single person speaking thus; as all who believe they are sanctified, declare with one voice, that the change was wrought in a moment; I can but believe that sanctification is commonly, if not always, an instantaneous work."

Again, Mr. Wesley says, this work of cleansing is not done, "till it please our God to speak to our hearts again—to speak the second time, 'Be clean;' and *then only the leprosy is cleansed*. Then only the evil root, the *carnal mind*, is destroyed; inbred sin subsists no more."

Now, some will tell you that the sin-principle is not destroyed; but that we are only given grace to keep it under control. But you observe that Mr. Wesley uses the word "destroyed." What is his authority? What say the Scriptures? In them we find such words and terms dealing with this sin principle as these: "Purge," "cleanse from," "put away," "take away," "put off," "crucify," "destroy," "lay aside," "rooted out," "plucked up," "removed," "purify." And when that work is done, there is no more tendency to sin; no more proneness to evil; all our de-

sires and inclinations are in the opposite direction from those old evil tendencies. Our temptations are from without, and not from within. We can now rejoice when we are persecuted, and pray for them who despitefully use us.

This does not mean that we are free from mistakes and infirmities and ignorance. This will never be this side of the resurrection. Such a state as that requires not only sanctification, but glorification. Mr. Wesley says: "We mean by one who is perfect, one in whom 'is the mind which was in Christ,' and who so 'walketh as Christ also walked,' a man 'that hath clean hands and a pure heart,' or that is 'cleansed from all filthiness of flesh and spirit.'" "We understand hereby one whom God hath 'sanctified throughout, in body, soul, and spirit;' one who 'walketh in the light as He is in the light; in whom is no darkness at all; the blood of Jesus Christ his Son having cleansed from all sin.'"

Mr. Wesley further says: "This man can now testify to all mankind, 'I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.' He is 'holy as God who called him is holy, both in heart and in all manner of conversation.' . . . In a word, he 'doeth the will of God on earth, as it is done in heaven.'"

Brethren, I must confess, that such a state

of holiness as that will undoubtedly make Methodist preachers and laymen, men and women, throw away their tobacco and snuff, and quit telling smutty jokes, and using slang. Honestly, before God and man, I would rather have my daughter attend a clean picture show, or a play, any time, than to have my son, if I had one, slobbering with his tobacco, and telling smutty yarns, as I see and hear some Methodist preachers doing. For God's sake, and for humanity's sake, and for common decency's sake, let us have a cleaning up. No such preacher or layman would know a Holy Ghost baptized man if he were to meet one in the road. I do not, and cannot believe and never have believed that our Savior and His apostles ever stepped aside after preaching, or any other time, and indulged in any such filthy and vile conduct. Old Judas probably slipped off down on the street with some of the boys and did so; but none of the others.

Billy Sunday and Dr. Wilson, of the Anti-Saloon League, have my support and prayer, when they say that the next fight, now that the saloon has been outlawed, will be waged on tobacco. Several years ago the League brought out the fact that the American people were spending annually, one billion and eight hundred million dollars for booze, and one billion and two hundred million dollars



for tobacco. A total of three billion dollars. Somebody else brought out the fact that when all the evangelical denominations in the United States call on those same American citizens for money for foreign missions, they pay the trifling sum of twenty-five million dollars. In other words, for every dollar that we pay toward evangelizing the world, we pay seventy-two dollars for strong drink. Or, for every dollar we pay for the evangelization of the world, we pay forty-eight dollars for tobacco, in order that we might spit forked and wallow in a little more filth. Christians cannot afford to be party to any such God-forsaken business. My father and mother did not know these facts, or they would have thrown pipes and tobacco to the four winds of the earth. In fact, no such facts existed in their day. Father used to send me to the woods after green dogwood bark for him to chew, trying to get rid of the desire for tobacco. He would also buy No-tobac tablets and use them. Mother felt ashamed of her old pipe as long as she lived. Had Bishop Morrison happened along and told them how he took the matter up with God years ago, and got rid of the desire which has not returned to this day, that would have settled the matter with them.

The doctrine under discussion is the remedy for every evil. It will give us the victory

over these things. When you were baptized, if you are a Methodist, the minister prayed from our Ritual that God would "Grant that the old Adam in this child (or man, or woman) may be so buried, that the new man may be raised up in him. Grant that all carnal affection may die in him, and that all things belonging to the Spirit may live and grow in him." He also prayed that you might "also be endued with heavenly virtues," . . . and that you might "receive the fullness of God's grace."

Back behind all that, our Savior prayed that both you and "all who shall believe on me through their word," that is the preaching of the apostles, might be sanctified. Have those prayers been answered for you?

Don't you attempt to answer this important question by saying that you were sanctified when you were converted. Or, that sanctification means only "a setting apart from a common to a sacred purpose," as some preachers preach. If that *was* all that the word means, those filthy fellows mentioned above would not get by with it; for they have not separated from that which is common and unclean. But that is only half the meaning—hardly half.

Mr. Webster tells us that the word sanctify means not only "to set apart," but "to purify." Dr. Adam Clarke gives both meanings.

## CHAPTER IV

### METHODISM'S THIRD RELAPSE.

I promised to prove that we as a Church are in our third general relapse, or back-slidden state since the organization of the Methodist societies in England in 1739; that this state is perfectly evident from the character of our present-day so-called revivals, and the spiritual state of the Church in general; and that all this is the direct result of our having repudiated that distinctively Methodist doctrine, generally known as entire sanctification, or full salvation from all sin, both original guilt and actual transgression. See our Second and Twentieth Articles of Religion. You may say that we have not repudiated this doctrine. We will see. Of course our General Conference has not by actual vote done so. It hasn't that authority. Yet in practice we have virtually laid it on the shelf. I take for granted that all our preachers who have finished their course of study, know that Mr. Wesley, John Fletcher, Adam Clarke, Francis Asbury, and Wm. McKendree, and a host of others, not only preached the doctrine in a definite way, but urged believers to seek the experience at the altar, and to expect the blessing *now*.

Bishop Mouzon, while holding the Louisiana Conference a few years ago made this statement: "The time has come when the doctrine of entire sanctification must be reinstated in our Methodist pulpits." That sounds very much like we have abandoned the doctrine. I am forty-two years old, and I have never heard a single one of our bishops, presiding elders, or pastors preach it in a definite way, urging believers to seek the experience *now*. I see them call for the people to reconsecrate; but I observe that such reconsecrating does not carry us anywhere.

Let us go back to the beginning and run down through the years to the present time. Mr. Wesley writes: "In the year 1729 my brother Charles and I, reading the Bible, saw we could not be saved without holiness; followed after it and incited others so to do." Mr. Wesley uses the terms, holiness, sanctification, Christian perfection, and perfect love interchangeably, meaning the same thing. He says further: "In 1737, we saw that this holiness comes by faith. In 1738, we saw likewise that men are justified before they are sanctified." He uses the terms, justification, conversion, and regeneration, interchangeably, as meaning the same thing. From this time on he exhorts his preachers to preach the doctrine "*constantly, strongly, and explicitly.*" In 1766 John wrote to

Charles, saying: "Insist everywhere on full salvation. Press the instantaneous blessing." But it is not long until we see a decline. In 1768 he writes to Charles again, saying: "I am at my wit's end with regard to two things—the Church and Christian Perfection. Unless both you and I stand in the gap in good earnest the Methodists will drop them both."

He did not want to see his followers leave the established Church; nor did he want to see them give up the doctrine of Christian Perfection. They did both. During this decline he wrote to two of his preachers saying: "You have over and over denied instantaneous sanctification, but I have known and taught it above these twenty years."

These two preachers have many successors in the Methodist ministry today, eating Methodist bread and jingling Methodist dollars in their pockets while denying her doctrines.

During this same decline, Dr. Adam Clarke speaks out, saying: "If the Methodists give up preaching entire sanctification, they will lose their glory. Many make a violent outcry against this doctrine." Then he asks: "Is it too much to say that they neither know the Scripture nor the power of God?"

But soon we begin to read of great revivals. Mr. Wesley visits many of the backslidden churches and preaches a series of

sermons on Christian Perfection to good effect. In 1775 he writes: "Indeed, this I always observe, wherever a work of sanctification breaks out, the whole work of God prospers." In August, 1776, he writes: "Here I found the plain reason why the work of God had gained no ground in this circuit all the year. The preachers had given up the Methodist testimony. Either they did not speak of perfection at all (the peculiar doctrine committed to our trust), or they spoke of it in general terms, without urging the believer to 'go on unto perfection,' and to expect it every moment. And wherever this is not earnestly done, the work of God does not prosper."

During this revival period Bishop Asbury says: "Our Pentecost is come in some places for sanctification. I have good reasons to believe that upon the eastern shore four thousand have been converted since the first of May last, and one thousand sanctified."

Henry Boehm, about the same time, writes of a meeting, saying: "There were one hundred and forty-six converted and seventy-six sanctified during the day. . . During the meeting there were reported thirteen hundred and twenty-one conversions and nine hundred and sixteen sanctifications."

Now, as a matter of fact those old codgers "got after things in a very awkward manner," but they did right well, don't you think? It was sometime during these great revivals that men and women were struck down like they were dead. Sometimes parents would come and drag their children from the altar by force, but God honored the faithful preaching of His word, and thousands were converted, and thousands were sanctified. While the Rev. John Easter was preaching during a meeting in the forest, suddenly, a rushing sound as of a mighty wind swept down upon his great congregation. "All eyes were instantly turned upward, but no storm had smitten the forest; not a twig, not a leaf stirred; still the awful sound swept over and around them. Instantly several hundred horses broke from their fastenings and rushed wildly in all directions through the woods. Hundreds of men and women fell flat on the ground, struck down by the mighty power of God. The cry of conviction that arose was appalling, even the holiest Christians trembled in the presence of that mysterious sound. The work of conversion was as instantaneous as the work of conviction, and many were the witnesses for Christ that arose in the midst of that awe-struck multitude. And the work spread like fire in dry stubble, and hundreds

were added to the Church. At some of the camp meetings as many as five hundred people have fallen prostrate at the altar during a single service."

But within thirty or forty years we see another decline. The doctrine of entire sanctification again meets with opposition. In their pastoral address in 1824 the bishops ask: "Do we insist on the witness of the Spirit and entire sanctification? Are we contented to have the doctrine of Christian Perfection an article of creed only, without becoming experimentally and practically acquainted with it?" Then they say, "If Methodism gives up the doctrine, or suffer it to become a dead letter, we are a fallen people. This is the main cord that binds us together; relax this and you loosen the whole system."

By 1832, the bishops had become alarmed. They ask: "Why have we so few living witnesses that the blood of Jesus Christ cleanses from all sin? Among primitive Methodists this experience may justly be said to have been common. Now, a profession of it is rarely to be met with among us."

Then they ask: "Is it not time for us to return to first principles?" This pastoral address was signed by Bishops McKendree, Hedding, Soule, George and Roberts. It sounds like it might have been written yesterday. They were grieved and had become



alarmed as they beheld the doctrine and experience fading away, that at one time was considered "the glory of Methodism." We observe that a change takes place soon after the bishops became aroused, for in 1874, in another address we read:

"Extensive revivals of religion have crowned the labors of our preachers; and the life-giving energy of the gospel, in the conversion of sinners and the sanctification of believers has been seldom more apparent amongst us. The boon of Wesleyan Methodism as we received it from our fathers, has not been forfeited in our hands." Signed by Bishops Paine, Pierce, Kavanaugh, Wightman, Marvin, Doggett, McTyeire, and Keener. They seem to be ready to shout because of the recovery of the "lost chord."

The Church passed through another period of great revivals, but by the beginning of the present century another decline is on. And we are today in the midst of this decline. About twenty-five years ago, sharp controversies, "acrimonious discussion" became very common. I was only a boy, but well do I remember them. I think it was Rev. L. S. Jones, who had taken his text and begun to preach a sermon on entire sanctification at the Bluff Creek camp meeting in Louisiana, when two pastors, Revs. J. P. Haney and Will Harwell, called him down and insisted

that the doctrine not be preached there. As well as I remember, that killed the meeting; and they have not been able to do much since.

What have we today? A blind man can answer my question. A dead, cold, formal Church, almost entirely destitute of spirituality. The present generation of members not knowing anything scarcely of the power of God. Of course, there are some few exceptions. But many of them, when a preacher does happen to preach the old doctrine in true Wesleyan style, think he is trying to lead them off after the Holy Rollers or the Tongues. They at least think that all sanctified people are cranks and fanatics. Then, when another preacher comes along and throws cold water on the whole business of sanctification they are satisfied that the man who *was* preaching it is either nervous or crazy.

They need to be reminded that our bishops back in the last century declared in their pastoral address, that among the witnesses to the experience "have been men and women of beautiful consistency and seraphic ardor; jewels of the Church."

I was surprised at our congenial brother, Rev. W. S. Shipman, who last year remarked to me: "Roberts, I have been thinking about a certain community of these second blessing sanctified people not far from here.

I cannot see that they are any better than other folks." He closed his remarks by saying: "I am no theologian, and I sometimes wonder if I really know God or not."

I don't know just what he meant by the latter statement. I have no way of looking into his heart. He is the only living man who can determine that matter. But I looked into the first statement. I found an interdenominational holiness camp ground there. The Association is composed of Methodists, Baptists, and Nazarenes. Inasmuch as they don't hear the old Wesleyan doctrine from our Methodist pulpits, they have banded themselves together and import men every year who will preach it, and have a ten-days' meeting. They are not come-outers. There is a Methodist Church hard-by, where Sunday school and prayer meetings are carried on the year round. Quite a number of men and women pray in public, and give bright testimonies.

After learning these things, I inquired into the financial conditions. I learned that they pay all their assessments in full, which they say, are right heavy for their membership. Yet they say it is a rare thing when a Methodist pastor, even their own, comes to camp meeting. This is a country community about four miles from the nearest town. A good showing for a country community in

the delta, don't you think? I have served in the delta for seven years, and I have not had anything like it in town or country. But back to my proof that we have departed from first principles.

Any man who has read Methodist history, and reads Methodist books and papers today, and listens to Methodist preachers, knows that we are not true to our trust. Many of Wesley's followers have not only ceased to testify to the experience, and many of our preachers ceased to preach the doctrine, but they have openly denied and opposed the doctrine; while many others are either silent, or so indefinite that people are neither being converted nor sanctified under their ministry. I don't mean to be unkind, but those are the facts in the case. I feel friendly and brotherly to every man whose name I have mentioned, or may yet mention, but we need to face the facts. I have voted for Dr. Meek and Brother Countiss for General Conference delegates since all this came up; and I may vote for them again some day. They are fine men, as far as they go. The only trouble is, they don't go far enough on some things.

Take our good Bishop DuBose, one of the great men of the Church. I am fond of him, but he goes astray on this doctrine. In his book, "The Symbol of Methodism," the

Bishop says: "Justification is instantaneous, but sanctification is progressive. This is the preponderant teaching of Methodism."

If I can read correctly, the "*preponderant* teaching of Methodism," is that sanctification is both "progressive," (or gradual) and "instantaneous." Progress is both before and after the instantaneous work. It is often very slow progress beforehand, as in the case of the apostle and others; but a growth by leaps and bounds, after the instantaneous work. Observe the difference in the experience, the character, and the work of those early Christians, before Pentecost and after. Now, if Bishop DuBose means by the word "preponderant," the *majority* of preachers of the present day, I readily agree with him; but if he means the majority of those great men who led the Methodist hosts from 1739 to 1894, I beg leave to differ with him.

Aside from the above proofs I will give a few others. Bishop DuBose has written quite extensively of the lives and works of Bishops Francis Asbury and William McKendree. We will let them speak. Bishop Asbury wrote to Henry Smith, saying: "Preach sanctification directly and indirectly, in every sermon." He wrote to another, saying: "O purity! O Christian perfection! O sanctification! It is heaven below to feel all sin removed. Preach it whether they

will hear or forbear. Preach it." In his Journal he makes this entry during a spell of sickness: "I have found by secret search that I have not preached sanctification as I should have done. If I am restored, this shall be my theme more pointedly than ever, God being my helper."

We have already seen where Bishop Asbury numbered the sanctified from the regenerated, during the great revival period along the eastern coast.

Bishop McKendree, soon after his remarkable conversion and reception of the witness of the Spirit, under the ministry of John Easter, writes, saying: "Mr. Gibson preached a sermon on sanctification, and I felt its weight. When Mr. Easter came he enforced the same doctrine. This led me more minutely to examine the emotions of my heart. I found remaining corruption, embraced the doctrine of sanctification, and diligently sought the blessing it holds forth. The more I sought it, the more I felt the need of it, and the more important did that blessing appear. In its pursuit my soul grew in grace."

Then he goes on to tell how the blessing came. One day while he was "walking and musing through the field" the weight crushed him to the ground. Suppose he had

resented the doctrine as he listened to Tobias Gibson and John Easter present it.

After he was elected Bishop, he wrote to Summerfield, saying: "Insist much on the doctrine; build up the churches herein, and proclaim aloud that 'without holiness, no man shall see the Lord.'" He calls it "the uttermost salvation," and says, "signs will follow them that believe and press after it, and our people will bear the mark of their high calling, become a holy nation, a peculiar people." He doesn't say what will become of those who reject and fight it.

I have already referred to the eloquent and scholarly brother, Rev. T W. Dye, when he came to me in that brisk way of his and said: "Preacher, you fellows are wrong about that think; it doesn't take God twice to do His work. We are converted, after which we receive the witness of the Spirit; and that is all there is to sanctification, only the process of growth on through life." But we see that Bishop McKendree says that he had received the witness of the Spirit to his salvation or conversion, and later he receives the blessing of sanctification. Oh, for such men today who will come out boldly and lead the hosts of Methodism back into the ways in which our fathers trod.

These were men of valor, renowned men. And every preacher who has finished his

course of study knows that John and Charles Wesley, John Fletcher, Francis Asbury, Adam Clarke, William McKendree, Richard Watson, Thomas Ralston, and Thomas O. Summers, stand out as the beacon lights of Methodism, and that so far they have not been surpassed. I take their writings as being the "preponderant teaching of Methodism," don't you? They everyone, give the same verdict in the case before us. And as I read their testimonies and pause and examine my own state I praise God that my heart is right with their hearts. There is perfect unison—a beautiful harmony in what they say they experienced and enjoyed, and what I have experienced, and do now experience and enjoy. There has not been one single hour's break during the entire eight years. As for my part, I am frank to say that I have bolted this twentieth century Methodism and have returned to nineteenth century Methodism that I joined thirty-seven years ago. If you should ever hear anyone speak of my having "gone off after the holiness crowd," as it is usually expressed, either consider the source and say nothing, or else reply that I have only lined up with the Methodists of the last two centuries. Until this year, I have not attended a single holiness meeting since my first year in the pastorate, 1905. I happened to get



hold of Dr. Barbee's tract that first year, and swallowed it whole. But by the time I finished my course of study in 1911, I was convinced that Dr. Barbee and I both were wrong. I became a seeker right in my study at Eden, in November, 1911, and pressed after until victory came in April, 1912, at Crenshaw. Not a single preacher of any description to help me. So this year I decided to attend the Cleveland Holiness camp meeting. Two Nazarene preachers held forth, C. K. Spell, of Iowa, and Brother Farmer, of Darling, Miss. Both men preached the Wesleyan doctrine straight. They urged people to come to the altar and seek the blessing *now*. Among the number who went and testified to the experience was my own nineteen-year-old daughter, Minnie Lou. This was the first time she had ever been urged to come to the altar as a seeker after this highest of all experience. I accept it as a rebuke for her father and other Methodist preachers for our failure at this point. I had been holding back because it is no longer our custom. But hereafter it shall be the custom with this preacher at least.

I then decided to go to Wesson and hear Dr. H. C. Morrison, at the Caseyville camp ground. I found him doing things in true Wesleyan style. Conscious of the fact that some of my brethren would frown upon me

for "going off after the holiness people," you can imagine my relief when I met up with Dan Kelly, wife and boy, from Hattiesburg, out there attending a holiness camp meeting. I said something about it and Kelly said: "I have decided to attend one good holiness camp meeting every year." I said, "I too." I failed to see what I have always considered a fanatic in my round. I was somewhat surprised at this, for I was expecting to find at least fifty per cent of them "on the extreme," as so many of us are prone to say. But not so. I can now appreciate more than ever that clause in the Bishop's Address already quoted: "Among them are men and women of beautiful consistency and seraphic ardor; jewels of the Church."

I am coming to believe that a big lot of the floating rumors about the fanaticism and conduct of the holiness people, are nothing more than the devil's lies; and he is getting a lot of his own people, together with a lot of "babes in Christ," who "are yet carnal," to peddle them around for him. And they are doing it free of charge and starving to death spiritually, while they are at it. We preachers, I count myself one of you in this matter at least, have been too ready to measure this great doctrine by renegades

and fanatics, instead of going to the heart of the matter for our information.

Rev. Robert Selby, to whom reference is made in another chapter, threw it into my face in my own home, about some holiness evangelist from Europe, who cut quite a swath in our State a few years ago, and proved to be a fraud. Oh, let us lift up our eyes and look at the great cloud of witnesses to the truth and to the experience of full salvation from all sin. We can no more afford to be governed by renegades and fanatics in the matter of entire sanctification than can those young men from whose ranks we are expecting to recruit our forces, afford to be governed by failures and cranks in the ministry; or, than can the people of the world afford to be governed by failures, and hypocrites and humbugs in the Church.

Let us suppose that our young men who are thinking of entering the ministry were to look back to the Conference held in Greenwood a few years ago, when five Methodist preachers were charged and found guilty of lewd conduct—some of them guilty of the most grossly crimes; and say, "If that is the type of men the Methodist ministry is composed of, I'll have nothing to do with it." All we need to do is to exercise common sense, and let faith do her perfect work.

## CHAPTER V

### THE OPPOSITION AND HOW TO MEET IT.

Strange to say, the doctrine of entire sanctification has always met with strong opposition. In the closing pages of "The Plain Account of Christian Perfection," Mr. Wesley says: "And I would now ask any impartial person, what is there so frightful therein?" meaning the doctrine under consideration. "Whence is all this outcry which, for these twenty years, has been made throughout the kingdom; as if all Christianity were destroyed, and all religion torn up by the roots? Why is it that the very name of perfection has been cast out of the mouths of Christians—yea, exploded and abhorred, as if it contained the most pernicious heresy? Why have the preachers of it been hooted at, like mad dogs, even by men that fear God—nay, and by some of their own children, some whom they, under God, had begotten through the gospel? What reason is there for this, of what pretense? Reason, sound reason, there is none. Are we your enemies, because we look for a full deliverance from that 'carnal mind which is enmity against God?' Nay, we are your brethren, your fellow-laborers in the vineyard of our

Lord, your companions in the kingdom and patience of Jesus."

So, we see that the opposition is as old as the doctrine itself. Men both high and low have seen proper to join the opposing forces. Mr. Wesley says: "The devil peculiarly hates it; therefore he is constantly stirring up both his own children, and the weak children of God, against it. We may expect much opposition from professors who have gone on for twenty years in the old beaten track, and fancy they are wiser than all the world. These always oppose the work of sanctification."

Personally, I have found that the best Christians love to hear the doctrine preached. I remember two of my stewards on a certain charge expressed their disapproval. It was not long until both those men were chased out of a blind tiger saloon in Memphis.

I observe, too, that the older and more settled people generally, appreciate the doctrine. I had two gray-headed stewards at Crenshaw, Brothers J. B. Moon and Will McDade, to tell me that they had been lifted into such a state at one time, and remained for a certain time and lost out. Our much-beloved Mrs. P. T. Callicott, of Coldwater, came to me at the close of the service at which I preached the doctrine, and, taking

my hand, said, with a degree of emotion, "Preach it, I have enjoyed the experience in other years, but I have lost out."

Methodist history is full of such testimonials. John Fletcher said that he lost the experience four or five different times because he failed to "observe the way of God, who has told us, 'with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' But the enemy offered his bait under various colors to keep me from a public declaration of what my Lord had wrought." No man can say that Mr. Wesley did not have the courage of his convictions. He testified until the very last.

While walking along the street one day, with our good brother, Rev. J. J. Brooks, he remarked to me: "There goes a man who started out to preaching sanctification, but he did not have the courage of his convictions to stay with it." I don't want to get Brother Brooks into trouble by giving the man's name. I fully believe that quite a number of our preachers are in the experience who do not have much to say about it. When they preach it, they do it in such a general way, with their foot on the soft pedal, that it takes a very close observer to see what they are driving at. For example: my presiding elder, Rev. L. M. Lipscomb, while

on his second round last year, at Lambert remarked to me: "Your people are well pleased with you; the only objection is your preaching sanctification." I said, "Yes, I preach it occasionally." "Well," he said, "I preach it too, but I don't name it." I asked him if, when he went to preach on regeneration from Jesus and Nicodemus for instance, if he named it." His reply was: "If I didn't, I wouldn't get anywhere, would I?"

My former presiding elder, Rev. J. H. Holder, not a better man among us, made about the same remark to me while at Coldwater. The cool-headed, conservative, and brotherly, Rev. J. W. Dorman, during his visit to me at Crenshaw, said: "I understand there is a degree of perfection, or sanctification that we reach by a process of growth."

So, you see, these and various other suggestions that we are all the time meeting with, are not necessarily criminal, yet they have a tendency to sidetrack a man who feels led to move in true Wesleyan style.

Let me make this proposition: If these brethren and all others who think the Wesleyan method is not the ideal method, will cite a single method that is better than, or even as good, as the Wesleyan method, then there is no argument for the Wesleyan method. I, for one, will have not another word to say. Understand however, that the re-

sults must be produced along with the new method. And, until this can be done, is it anything but fair for those of us who are of the Wesleyan school, to be allowed perfect freedom? Is there any fairness in the anti-Wesleyan men trying to suppress the Wesleyan method? Yet that has been, and is now being done. Proof: Rev. Robt. Selby told me in my own home that, "Some of us simply got together down in the Mississippi Conference and decided that one of the ways to suppress that business was to quit sending any of those second blessing fellows to any of our conferences, or having anything to do with them." Several of the men down at the Caseyville camp meeting told me that while Brother Selby was presiding elder on that Brookhaven District, he made persistent efforts to kill the camp meeting. It is an interdenominational, or independent Association there, and they propose to have the Wesleyan doctrine preached.

I am a Methodist, heart and soul, and have always appreciated our itinerant system; but if we are to have that kind of opposition may God hasten the day when there will be a perfect net-work of the interdenominational holiness camp grounds throughout the land. I am not knocking on Brother Selby; he is a great preacher and fine fellow, as far as he goes; he doesn't go far enough in the Wes-



leyan direction. He needs to quit his knocking and get out of the way.

Hamp Sewell, the great singer and writer of sacred songs, told me over at Cleveland camp meeting, that they got a holiness evangelist to come to his church at Atlanta and hold a meeting. He said they had a great meeting, and went ahead doing good work as a church, until a pastor was sent there who fought sanctification as a second work of grace; he killed the church spiritually; no revival worthy of the name since.

Mr. Wesley said: "Any preacher who is opposed to Christian perfection, will weaken, if not destroy any select society." The select society was a holiness band composed of those Methodists who had entered into the experience of entire sanctification. I imagine the select society sustained the same relation to the churches organized by Mr. Wesley and his associates, as the holiness movement sustains to Methodism, North and South today; or as the Keswick Movement sustains to the Protestant churches of Europe.

Prof. Dabney Lipscomb, of the University of Mississippi, wrote a very glowing report of the Keswick Convention held at Keswick, Eng., in 1899. Prof. Lipscomb says that Cannon Battersby, of the Church of England, was so deeply stirred during a special

meeting conducted by Hannah Whitehall Smith and her husband, at Brighton, that he organized the Keswick Convention in 1874 for the "Promotion of Practical Holiness." He quotes F. B. Meyer as saying in an address before the Convention: "Sanctification and the possibilities of Christian service are the special side of truth, for which the Keswick Convention stands."

F. B. Meyer, A. T. Pierson, Andrew Murray and John McNeil are prominent names in connection with the Keswick movement. I quote Prof. Lipscomb further: "From a handful the attendance in twenty-five years has increased to thousands of almost every evangelical church, and from almost every land. . . The country adjoining and the villages nearby have been called upon to help entertain the ten or twelve thousand visitors that daily throng the streets of this lovely little metropolis of the English Highlands. The churches of the town, the two great halls, and a tent seating about three thousand, are used for the services. Five meetings at the same hour are often held, and no announcement of leaders or speakers is ever made . . . Any attempt to picture this great gathering and to reveal the earnest, hopeful, joyous spirit which animates it, would be inadequate . . . Sight of this multitude evidently so holy and so happy, and thought

of the purpose which has brought them together from the ends of the earth, would inspire and strengthen the most despondent as to the future of Christianity among men. I deem it a rare privilege to be in Keswick, but especially at this time. . The movement is with us. It is spreading, not only over the whole of Britain, but, with wondrous rapidity over the whole world; and any attempt to ignore it by a conspiracy of silence, or crush it by superstitious or carping criticism, is as vain as it is unphilosophic, as short-sighted as it is disloyal to the Spirit of God. We have yet to learn that any movement, proved as this has been by its fruits, and seeking for clearer views on the doctrine of grace, and the richer experience of the life of God in the soul, can emanate from any other source than the Holy Spirit."

Let all who feel that they would be strengthened and enlightened by attending such a Convention, watch for the announcement of the Central Holiness Association to be held at Wilmore, Ky., year after year. It will doubtless be on a smaller scale, but it will be of the same character. In the meantime, let us pray that God will down all opposition to His free gospel of full salvation.

For all who are interested, I know of no better source of information than *The Pentecostal Herald*, published at Louisville, Ky.

Nor do I know, nor have I ever read of a greater champion of the Wesleyan doctrine than its able editor, Dr. H. C. Morrison, of Wilmore, Ky. He told me that he has more than three thousand preachers on his subscription list, and that the great majority of them are Methodist preachers, either M. E., or M. E., South. Suppose we help to give it a larger circulation. It is great paper. Is it not reasonable to suppose that if those three thousand Methodist preachers would get to pressing the battle as the editor of the paper is doing, and as the Methodist fathers did, we would start a great revival that would sweep over our entire land? We can never do it by putting the foot on the soft pedal, or by using general terms instead of specific terms.

In 1773, Mr. Wesley wrote to a Miss Chapman saying: "You can never speak too strongly or explicitly upon the head of Christian perfection. If you speak only faintly and indirectly, none will be offended and none profited, but if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation."

Rev. J. H. Bell, our Conference Evangelist, said to me: "Whenever you go into the pulpit and speak of your definite experience that came to you at a certain time, and name it sanctification, you right then arouse op-

position upon the part of your people." I replied that I had received the experience, and knew it, and that while I did not use the term second blessing in describing it, I did call it the baptism with the Holy Spirit, and a special work of grace, subsequent to my regeneration. He said, "O, I have had a thousand of such baptisms."

Andrew Johnson tells of an old lady out in Georgia who had the presiding elder home with her for dinner. She got to telling him of her experience of sanctification, and called it her second blessing. The presiding elder reared back in his chair, puffing away at his cigar, and said: "Ah, sister, I've had a thousand blessings." The good woman spoke up, saying: "O, yes, I've had a million little blessings like that, but I am talking about the *one great blessing* that cleans you out and cleans you up."

Rev. L. W. Cain said to me: "The trouble about preaching second blessing holiness, is there is so much prejudice against it among our people. They will, in spite of all you can do or say, associate it with the Holy Rollers, and the Tongues people. Therefore, it is better to go at it in a round-about way; or in other words, slip up on the blind side of folks."

To make a long story short, I just can't do that. That isn't my way. It was not Wes-

ley's way, nor Paul's way, nor the Savior's way. Paul strikes right to the spot: "Have ye received the Holy Ghost since ye believed?" And the Master, "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. .

I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil . *Sanctify* them through thy truth; thy word is truth . Neither pray I for these alone, but for them also which shall believe on me through their word."

That's where I got in. Eight years ago, after I had been preaching for seven years, I realized for the first time that I was included in that prayer, and that it had not been answered for me. Has it been answered for you? Be honest.

I believe that if we preachers would follow the apostolic custom in our revivals we would have better revivals and better people everywhere. As soon as Philip held that great revival in Samaria (Acts 8:5-17), in which the people with one accord gave heed unto those things which Philip spake; . . and during which time there was great joy in the city, much shouting of course, the news spread to Jerusalem, and the apostles

sent Peter and John down immediately ; who when they were come down, prayed for the people, who had been converted under Philip's ministry, that they might receive the Holy Ghost. And when they laid their hands on them, they received the Holy Ghost. No Elmer T. Clark business here.

Had you ever observed that the Acts of the Apostles closes abruptly, without any formal salutation? I think the reason for that is that it was not intended for it to *close*. It was evidently in the mind of God for the work, the very same character of work, as far as the spiritual side at least is concerned, to be continued without a break. Richard Watson says that the practice of Divine healing even, was continued for a hundred and fifty years after the death of the apostles. I don't know why it was ever dropped.

So, to be brief, let me say that as I see things, the way to meet any and all opposition, regardless of the source, is simply to ignore it, and get down on our knees with our Bibles in our hands, opened at the second chapter of Acts, and settle the matter for all time to come. Then let us brush the dust from our Methodist standards and become saturated with their contents. We have nothing to fear. Men and demons may howl, but God will give us the victory. Opposi-

tion? Yes, we will meet with opposition on every hand, but what of it? Paul and Wesley met it also.

Last year, 1918, one of my stewards at Lambert, Brother Abb Shelton, told me that he met up with one of the leading preachers of our Conference, in Memphis one Friday, who asked if "Roberts had been preaching sanctification down at Lambert?" He replied, "No; I think not." "Well," said the preacher, "I hope he has quit it." The preacher's name was not called. I have no idea who he is. I should like very much to reason the matter with him if he will only give me a chance.

Upon returning home the following Tuesday, my steward was informed by his wife that he was two days too fast, as I had preached it Sunday. My steward did not like it, and told another man, so the man told me, that "that sermon meant a sky-rocket tied to Roberts' coat-tail at the end of the year." I was moved; and that at the end of my first year, with one hundred and three additions, all told, assessments all in full, and the presiding elder and pastor 25 per cent excess.

You know, Drs. Carradine and Morrison have been saying for years that the opposition in our Church is so general and so strong that for a preacher to actually get



into the experience of entire sanctification and preach it in a definite way, means that he will be crushed and made to suffer. In other words, those in authority will make it a bread and meat question with him. They seem to agree with Dr. Daniel Steele who speaks for the M. E. Church, saying: "Testimonies to the efficacy of the blood of Christ to cleanse from all sin, are regarded with suspicion by many of our preachers and laity; and those who persist in such a testimony are stigmatized as fanatics and cranks, and they are made to feel that they are not wanted any longer."

All this stared me in the face while I was seeking the experience. Finally, I called my wife into my study and related the sayings of these men to her; and I told her that as for my part, I was willing to put myself on a diet of corn-bread, cow-peas and water, if necessary, in order for me to follow my conviction; that God had provided the water, and that I could raise the corn and peas. I asked if she was willing to any such covenant. She agreed. Such an altar service as we had right then and there, I have never been in, either before or since. I stayed on the mountain-top for about a week. Then is when my people and others thought I was going crazy over religion, of which I will speak in another chapter. So, that remains

settled until this day. I pray God that the covenant will never be broken. I would rather die than go back into the old half-tone or half-hearted experience, and remain.

I am due my presiding elder, however, to state that he took good care of me in removing me from Lambert. I have not as yet felt any signs of crushing from a financial standpoint; but the spiritual depression and agony I have felt, because of such conditions in our beloved Methodism, I cannot describe. Only He who went down into the Garden of Gethsemane can know my feelings.

## CHAPTER VI.

### RELIGIOUS EXPERIENCE—WHAT IS IT?

Is it drunkenness or nervousness, or insanity, or what is it? There is a mystical element in Christianity that rises far above the ethical, the philosophic, the natural or the theological; this may truly be called the experimental element. Not much is being said about it today, nor for the past twenty-five years. Materialism and Rationalism are in possession of the field. The real soul of humanity is lying dormant. It slumbers almost undisturbed, or at least has been; there are signs however, of waking. It seems as though humanity were on the point of a great spiritual struggle. One of our great writers has written a book on "The Rediscovery of the Christianity of Christ." Whenever the rediscovery is made the revival will be on. The only danger is, that of the explorers being too one-sided in their research. There is a great demand for the social and the ethical teachings of Jesus, and care must be taken lest we seek to know more of the social and ethical gospel than of the spiritual. Sevice, *service*, SERVICE, is heard everywhere. Somehow, the man or the woman who turns aside from the material things

and turns his or her attention to the spiritual, is considered a mystic. So much so is this the case that I tell my people that if half of them were to get a real case of New Testament religion, the other half would think they were crazy.

I have been informed of an intelligent, wealthy lady, living near Clarksdale, who, last year, during a revival in Clarksdale, got under the conviction that she must part with her jewelry. True to her convictions, she presented her valuables at the altar, telling the pastor to sell them and give the proceeds to missions, or to some benevolent cause. The news flashed over the country that this woman was losing her mind. This happened at a Methodist revival, mind you. Several months after the revival, I was told that the good woman's valuables were still being held in trust until it could be determined if she *was* really losing her mind or *not*. Whether true in every detail or not, this shows humanity's present attitude to a real work of God in the soul. We Methodists laugh at the cold-hearted Episcopalians, but we are rapidly approaching the same iceberg that they ran upon.

In the October, 1917, number of the *Methodist Review*, Dr. Samuel Weber has an article on "A Great Pastor-Evangelist." Dr. Stephen Higginson Tyng is the hero. Dr.

Tyng was an Episcopalian, and had the distinction of being the only layman that the American Church ever elected to the bishopric. This was because of his scholarly attainments together with his success as a soul-winner. When young Tyng was converted, it was a true scriptural type. Dr. Weber notes that the young convert was utterly misunderstood by his family and his friends. His change is laid to his liver, and a dose of calomel is recommended. A visit to the theater is suggested for a diversion, if not a cure, for a morbid state of mind. He visits the rector's residence for an interview, thinking he would get help and instruction from the rector. He says: "I was alone, and I was sad. I found no sympathy in others; I hoped I should find it in him. But he received me as if my emotions were a mere pretense or an absurd excitement. . . All were shocked at what they called fanaticism, and all seemed to repel and shun me as being unreasonably a fanatic. Thus my way was perplexed."

No one understood his symptoms; hence, no one could effect a cure. Yet, he says: "The Lord did not forsake me. Some of my female cousins had given an account of my strange condition to an old lady of our acquaintance, with the specific statement that 'Stephen Tyng was out of his mind.' She

asked them to bring me to her. This old lady was a pensioned nurse of a wealthy family of my acquaintance, and had been long a Methodist."

Two congenial spirits met, and the interview proved very helpful to Stephen Tyng. She knew his trouble. So, we need not be surprised at the staid multitude in Jerusalem that time, for charging the apostles with drunkenness; nor at Coleridge and Southey for thinking that the Wesleys had a brain trouble or stomach trouble instead of a religious experience.

No amount of secular learning can solve the question of religious experience. Materialism and flimsy modern evangelism have largely turned aside the mind of humanity from the spiritual.

The influence and workings of the Holy Spirit in the souls of men are neither stressed nor expected, by many today. As a result we rarely hear of the first work, to say nothing of the second work of grace. The second work, as a rule, is so much more profound than the first work, that he who ventures into the second work is indeed beside himself. Such instances are so rare at the present day, that we are forced to "ask for the old paths; . . . and to walk therein," in order that we might "find rest for our souls."

To me the most interesting study of his-

tory, is that of religious testimony—men and women telling what God has done in and through them. I have confined myself in these pages, largely to Methodist characters. But Methodism has no monopoly on religious experience. In the Roman Catholic, the Episcopalian, the Presbyterian and the Baptist churches we find leading men and women standing out as shining lights, calling the communicants of all communions on to the high state of the fullness of God's Spirit.

Among those of note, I call attention to the experience of Charles G. Finney, the great evangelist of the Presbyterian Church of the middle of the last century. His conversion was marked by "powerful spiritual exercises." Shortly after that definite work of the Spirit, he received what he was pleased to call "the baptism of the Holy Spirit."

Mr. Finney says: "The Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression like a wave of electricity going through and through me. Indeed, it seemed to come in waves of liquid love; for I could not express it in any other way. It seemed like the breath of God. I can recollect distinctly that it seemed to fan me like immense wings. No words can express the

wonderful love that was shed abroad in my heart. I wept aloud with joy and love, and I do not know but I should say I literally bel-  
lowed out the unutterable gushings of my heart. Those waves came over me, one after another, until I recollect I cried out, 'I shall die if these waves continue to pass over me.' I said, 'Lord, I cannot bear any more.' Yet I had no fear of death . . . Thus I continued until late at night."

What were the results? Dr. Lyman Beecher, in speaking of one of Finney's revivals declared that "it was the greatest work of God and the greatest revival of religion that the world has ever seen in so short a time, one hundred thousand being reported as having connected themselves with churches as the result of that great revival."

Next in order is D. L. Moody, of the Congregational Church, if I am not mistaken. Mr. Moody dates his baptism with the Holy Spirit, as taking place fifteen years after his conversion. While walking along the street in New York City, he says: "The blessing came upon me suddenly like a flash of lightning. For months I had been hungering and thirsting for power in service." He was already having the biggest congregations and the biggest Sunday school of any man in Chicago.

"I had come to that point that I think I



would have died if I had not got it . Right there, on the street, the power of God seemed to come upon me so wonderfully that I had to ask God to stay His hand. I was filled with a sense of God's goodness, and felt as though I could take the whole world to my heart."

In addressing a class of young men in Chicago, Mr. Moody said: "Young men, you will get this blessing when you ask it above all else. There will be no trouble about knowing when you have got it. We should not have to wait long for this baptism of the Spirit if we did not have to come to the end of ourselves. This sometimes is a long road. . . . I would not for the whole world go back to where I was before 1871. Since then I have never lost the assurance that I am walking in communion with God, and I have a joy in His service that sustains me and makes it easy work. I believe that I was an older man then than I am now; I have been growing younger ever since. I used to be very tired when preaching three times a week; now I can preach five times a day and never get tired at all. I have done three times the work I did before, and it gets better every year. It would be better, it seems to me, to go and break stone than to preach in a professional spirit."

Let us not think for a moment that this

great baptism is intended only for the *great* men and women of the world; such as God chooses for *leaders*. George Muller took special pains in teaching his teachers and workers and others, that he himself was enjoying no grace that is not intended for all God's children. He was converted in 1825, and received his spiritual baptism in 1829. This special baptism is the secret of his great work of sheltering, feeding, clothing, and educating thousands of poor orphan children; which, together with the other work that he carried on for God and for humanity, cost approximately eight million dollars, all of which God sent into this man's hands; and that, without Mr. Muller's calling on anybody for help. He called upon God, and God supplied every need. For the benefit of young ministers let me say that George Muller said: "The result of my baptism was that the first evening I shut myself in my room to give myself to prayer and meditation over the Scriptures, I learned more in a few hours than I had done during a period of several months previously." In George Muller we have a living miracle of the last century. A man who came before the world in 1833, with the announcement: "I propose to demonstrate to the world that God will hear and answer prayer."

May I here relate such phases of one man's

experience that correspond with my own, more than any other man's that I have heard or read of? I speak with reference to the Rev. Dr. Levy, a Baptist pastor of Philadelphia. Dr. Levy was brought to see the need of this Scriptural baptism under the ministry of a Mr. Purdy, during a revival at the Methodist Church. Some of Dr. Levy's members got him to invite the evangelist to conduct a revival at the Baptist Church, to which he agreed, and did so, soon afterwards. This was in 1871. Dr. Levy says: "During the ten days that preceded the meeting, I was more than usually prayerful. I commenced a careful examination of the doctrine of sanctification. I reviewed my theological studies. I could scarcely think, or read, or pray, on any other subject. I conversed with intimate friends of my own and other denominations. Nearly all of them pronounced the views advanced, as nothing else than unscriptural and pernicious errors. They admitted the existence and universality of the disease, but could tell of no adequate remedy this side of the grave. Those passages in the Word of God which require of all His children, holiness of character, purity of heart, the sanctification of the soul, body and spirit, I was led to regard, from educational training, as marks—very high indeed—after which every Christian

should aspire, but to which no one could ever attain . . . These views, however, could no longer satisfy me. I had an intense longing for something better.

"The first day of our meeting had come. The church was well filled. I introduced Mr. Purdy. But I had many misgivings, and a secret desire in my heart that he would say nothing about sanctification, but bend all his efforts to the conversion of sinners. This, however, was not his way. He commenced to lay the foundation broad and deep. . . . After the sermon a number of persons bore testimony to the fullness and completeness of their present salvation. They represented several evangelical denominations—the Methodist, the Episcopalian, the Presbyterian, the Friends, the Baptist; and there was a beautiful harmony in all that they said. . . . After the meeting, I returned to my study, fell upon the floor, and poured out my soul to God. I did not pray for pardon, but for purity. I did not seek clearer evidences of my acceptance, but to be 'made free from sin,' not in a judicial or theological sense, but by a real conscious, inwrought holiness.

"That night I was unable to sleep. I was completely broken down in heart before God. The vision of Isaiah was reproduced. 'I saw also the Lord sitting upon a throne, high and lifted up.' 'Then said I, Woe is me; for

I am undone ; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.'

"The morning at length dawned, and on every ray was written, 'Walk in the light as He is in the light.' That day, Friday, March 9, 1871, was observed by the church as a special season of fasting, humiliation and prayer. My soul was in great agony. I can compare my experience on this memorable day to nothing else than crucifixion. A sense of loneliness and abandonment stole over my mind. 'A horror of great darkness fell upon me,' and all the powers of hell assailed my soul. . It was suggested that I must leave everything behind me should I go a step further in this direction. The dread of being misunderstood, of having my motives questioned, or being called 'unsound in doctrine,' of being slighted by my ministerial brethren, and treated with suspicion and coldness, filled my heart with unspeakable anguish. Everything appeared to be sliding from under my feet. My sight grew dim, my strength departed, and faintness like unto death came upon me."

Do not let the effects of this baptism upon his physical strength disturb you ; for the saintly John Fletcher compared this particular operation of the Spirit to the "spirit of burning ; the baptism of fire, and proves

sometimes so sharp and searching that it is as much as a healthy, strong man can bear up under."

Dr. Levy continues: "This mental conflict, however, soon subsided. The storm-clouds passed away, and light began to stream in. I was now done with theorizing, with philosophical doubts, and vain speculations. The struggle was over. I cared no longer for the opinion of men. I was willing to be a fool for Christ, and to suffer the loss of all things. I was like a child."

Dr. Levy stood before his congregation that day and said: "I have tried to find the way of holiness by every possible means. All my efforts, my struggles, my prayers, my fasting and my round of duties have proved miserable failures. God is making a wonderful revelation to my long, darkened understanding. I am confident now that it is not by growth, or by effort, or by works of any kind, 'for then would our salvation be of works, and not of grace. . . I fell upon my knees and bowed my face to the floor. For a moment I felt that I was sinking in a great sea, and that all its waves were going over me, but they did not seem to be the waters of death."

He says: "A strange peace entered into my soul. I exclaimed within myself, 'I am free! My heart, my soul, my mind, my body, are

washed in the blood of the Lamb.' It was all so strange, so new, so unlike anything I had ever experienced before, that I could not utter a word, and then the only sentiment of my heart was, 'Lord, it is done! I am saved. When the meeting ended, I repaired immediately to the parsonage. I experienced great physical exhaustion, like Jacob, who was never so weak as when he had just prevailed with the angel.

"I threw myself into a chair, and at once the blessed baptism came. I seemed filled with all the fullness of God. I wept for joy. All night long I wept. All the next day, at the family altar, in the street and in the sanctuary, tears continued to flow. The fountains of my being seemed broken up, and my heart was dissolved in gratitude and praise. My soul seemed filled with pulses, everyone thrilling and throbbing with such waves of love and rapture that I thought I must die from excess of life."

While the Doctor says the way has not been free from trial and persecution, and disappointment; that unkindness has often wounded his heart, and friends have turned away, yet, he says: "Blessed be God; for sixteen years I have been preserved from all murmuring, disquietude, or fear. The trials have not been too many or too severe. Every arrow has been feathered with

love, and every furnace blast has but consumed the dross. I am saved! saved to the uttermost! Glory to the Lamb!"

I trust that no one will think a boy from the hills of Mississippi is presumptuous when he says that the above extracts from Dr. Levy's experience are, almost without exception, as near like those of his own experience as is possible for two things to be alike.

One regrettable thing is, my presiding elder, Rev. J. W. Dorman, and my own brother, Luther L. Roberts, now stationed at Laurel, Miss., would not let me go ahead with my meeting at the time I received my baptism. Merely because my appetite and my sleep had, in a large measure, failed me, they got scared. My wife got scared, and my people at Crenshaw got scared. Nothing on earth was wrong, or, in the least out of order, only my appetite and my sleep. I was overcome with emotion; I just could not control myself for a couple of days and nights; and because of that fact, Luther and my wife and some of my people just thought I was a nervous wreck. Some of them even thought I was going crazy over religion. So Luther, having been my boss ever since my father died, (while I was only nine years old), and feeling like he is my bishop even to this day, just demanded that I not attempt to hold my



meeting at that time. He got my wife and Brother Dorman and my stewards on his side, and there I was. Luther demanded that I go home with him. I agreed. I threw up my hands like a little child and said, "I'll do whatever you say." I soon got quiet. We got to his home at Flora that night, and I went to bed and slept about three hours. I had been for the past week, sleeping anywhere from two to five hours in twenty-four. Realizing that they were really uneasy about their preacher, I got to thinking about myself while lying awake. I said to myself, "Suppose they are right? Suppose I am nervous? Though I knew what was ailing me." Quite a number of people gathered around the parsonage the night before we left Crenshaw. They got two young men to sleep around there so if anything should happen they would be at hand to take charge of the preacher. Not being able to sleep much that night at my brother's, I told him we had better go to Jackson and talk with Dr. Julian Crisler, to whom he had carried me about five months previous, when I first got under conviction. My first visit to Dr. Crisler was for a period of three days and nights. He brought my sleep around all right. When he came to my room to examine me he asked me what was my trouble. I replied, "Nothing in the world, only I am trying to get

straightened out on the second chapter of Acts." He left me for about thirty minutes and returned with the same question. I as deliberately gave him the same answer. He gave me a course of cabinet baths, a few doses of medicine, three good meals a day and turned me loose, and refused to take pay.

On our way to Jackson this second trip, I said to my brother: "Luther, you look to me as though you were uneasy about me." He said: "I am; and not only I, but your wife and your people at Crenshaw are very much uneasy." He went so far as to tell me that they thought I was losing my mind. I asked him if he thought so. He said: "I am very much uneasy about you." We were then in sight of the insane institute. I thought I would silence the whole business by proposing to go over to the Asylum and talk to Dr. Roland instead of going to Dr. Crisler. My brother looked at me with astonishment and asked me if I would go. I said, "Yes." Dr. Roland, without any examination whatever, further than a few questions, recommended that we go to Dr. Jos. Folk, at Biloxi. Dr. Folk kept me in his Sanitarium for two weeks, giving me a course of electric baths and a big dose of castor oil every morning at 5 o'clock, and told me, upon my departure, to frolic for

ten weeks before I returned to Crenshaw. All this for nothing under the sun other than my spiritual baptism.

My ministerial brethren still inquire about my health although it has been close on to eight years, and not a day's sickness, with the exception of the "Flu," last fall; and a slight headache occasionally. Like Bishop Quayle, I tell them they will never again get me off to a sanitarium. I'll go fishing first. Two trips to the sanitarium and one to the insane asylum.

I will close by saying that they failed to boil that experience out of me; that castor oil, even, did not have any effect on it. It abides to this day, without a single hour's break. The old force-pump was converted into an artesian well. If you ask me what is meant by a religious experience, my definition is, it is the life of God in the soul of man. Or, as Bishop Phillips Brooks, of the Episcopal Church put it, "It is the coming back of God into man." In speaking of Pentecost the Bishop says: "It is the blossom day of humanity; full of unmeasured fruit. What that first Whitsunday was to all the world, one certain day comes to any man the day that the Holy Spirit comes to him. God enters into him and he sees everything with God's vision." Has such an experience come to you?

L. B.

Let no one think that he must have just such an emotional outburst as somebody else had. It is ours to make the full consecration; it is God's to do His good will in us in His own good way. Then, and not until then, will we know what is meant by religious experience.

One of my stewards, R. W. Bailey, now of Memphis, and chairman of the Board of Stewards at St. John's, said to me: "I know nothing about religious experience, other than the satisfaction of knowing that I turned away from my old way of living and went to trying to do better, and joined the church."

That is good as far as it goes, but it does not go far enough. Mr. Bailey is well read in the Bible, religious books, and others. He is a great believer in the Wesleyan doctrine of entire sanctification. We need to learn that no amount of knowledge, and no degree of belief in a doctrine or a theory, will take the place of religious experience. What we need to do is to let the

"Refining fire go through my heart,  
Illuminate my soul;  
Scatter thy life through every part,  
And sanctify the whole."

—*Charles Wesley, Hymn 375.*

## CHAPTER VII.

### A HEART-TO-HEART TALK WITH THE METHODIST MINISTRY.

I know that some of you think, or will think I am a presumptuous bigot—that I am entirely beside myself. It will take a real sanctified man, or one groaning so to be, to think otherwise. But, even at that I am in good company, for so spoke Festus of Paul.

Let me say first of all, we need a different type of ministry from what we have today. We *must* have a different type. If you will allow me I will give you my reason for thinking so; and if I am wrong I want to know wherein I am wrong. So, “come now and let us reason together.” I realize as well as you do, that I am not an authority on the subject that I am dealing with, but that should not keep us from exchanging ideas, should it?

Let no man think for a moment that I have fallen out with my brother preachers, for I have not. I think that the Methodist Church has as good raw material to work on, or to be worked on, as can be found on the face of the earth. If “they were all filled with the Holy Ghost” they would be unexcelled in any age of the world’s history.

William Arthur, that Irish Wesleyan Methodist preacher of the middle of the last century, in speaking of the ministry of his day, says in his little book, "The Tongue of Fire," "Oh, for men on whom the silent verdict of the observer would be, 'He is a good man, full of the Holy Ghost.' Never, perhaps, did earthly eyes see more frequently than we see in our day, men with ordinary Christian excellencies—men in private life whose walk is blameless—men in the ministry who are admirable, worthy, and useful. But are not men '*full of the Holy Ghost*' a rare and diminished race? Are those whose entire spirit bespeaks a walk of prayer, such as we would ascribe to Enoch or to John; whose words fall with a demonstration of the Spirit, and a power such as we conceive attended Paul or Apollos; . . . Are such men often met with?"

Mr. Arthur's book appeared right in the midst of the second relapse, and doubtless was a mighty force in the great revival that soon followed. It seems to me that his stirring words are applicable today. If I am too pessimistic in my views, it is because of the large number of worldly-minded and fleshly preachers that I have come in close contact with—men who are a discredit to this high calling. I speak kindly but frankly.

For example; I followed closely after one

man who would come out of the pulpit, slap the boys on the shoulder, call for a cigarette, and lead the crowd in telling smutty jokes.

I followed two men who were said to be guilty of matching coins with other men for cold drinks. I followed another who was said to be entirely too free with women. I was sent to fill the pulpit for a man who had three women on the string, both white *and* colored, besides his wife. All these and other serious matters coming directly in the pathway of one man's short career, is it any wonder that he thinks the standard of morals among ministers is far too low?

One of our presiding elders said to me a short while back: "It is alarming at the number of young preachers who have no regard for their vows. They promise to abstain from the use of tobacco and get by the committee, and go right back to using it."

I do not remember to have seen any statement from Mr. Wesley, with reference to the use of tobacco. He decided that it was wrong for him to use tea, and quit it, and stayed quit until a physician insisted that he resume its use.

In one of his lectures on revivals, Charles G. Finney said, "I hope there is no one here that uses the filthy poison, *tobacco*. Think of a professor of religion, using tobacco." He was no Holy Roller either. The good Book

says, "Cleanliness is next to godliness." It is not likely that a preacher who uses tobacco and tells smutty yarns will have influence with men and power with God in this day and time. Add to these two evils, both of which are unnecessary and inexcusable, the skepticism and infidelity that are pervading the entire land, the Methodist ministry not excepted, and I seriously doubt if our ministry in general will measure up to the standard of William Arthur's day. We have a better educated ministry to be sure, but that is all. Much of our boasted learning is coupled with "philosophy and vain deceit, according to the rudiments of the world, according to the traditions of men, and not according to Christ." "Beware," says the apostle, "lest any man should spoil you through *such stuff*." Col. 2:8.

We not only have abandoned our chief doctrine, but skepticism, pantheism, Unitarianism, and almost every other false ism, are poisoning the minds of our preachers today.

My first knowledge of this was when Dr. G. B. Winton, while editor of the *Nashville Christian Advocate*, took the position that the impenitent sinner will be punished for a season, and then pass out of existence, or pass into unconsciousness. Right at that time, our District Conference was in session in Louisiana, when I entered the ministry,



and a certain Doctor of Divinity stated in his report that he had secured a number of subscribers to the *Nashville Advocate*, but that he had quit asking his people to subscribe for the *New Orleans Christian Advocate*. I wrote a note to Rev. H. W. May, asking him to get up and ask the Doctor for an explanation. I was too young and timid to do so myself, but he aroused my curiosity. The doctor's dignified reply was: "I consider Dr. Winton abreast of the times; while I consider Dr. Boswell antiquated in his ideas." Dr. Boswell was at that time editor of the *New Orleans Advocate*. I took great pleasure in voting for two resolutions censuring Dr. Winton for his skepticism, and have thought ever since that he ought to step down and out of the Methodist ministry.

My next great shock was by Dean Tillet, of Vanderbilt University. It was soon after the four young Presbyterian ministers were tried for heresy before the General Assembly. These young theologians stated to the examining committee that they did not accept the authenticity of the Pentateuch; that they did not believe in the virgin birth of Christ; and did not believe in the resurrection of Lazarus, etc., etc.

In referring to the case, Dean Tillet, in an address before the Mississippi Conference said: "I thank God that the time has

come when preachers do not have to believe all that is written in the Bible.”—Quotation from Rev. G. W. Bachman.

Dean Tillet has many followers in the Methodist ministry today. We need not be surprised that he tries to prove that John Wesley changed his views late in life, with reference to entire sanctification. The entire Christian world knows better. I mean the intelligent part.

Mr. Wesley died in the early spring of 1791. And it was January of the same year, if I am not mistaken, that he wrote, saying: “Any preacher who is opposed to Christian perfection will weaken, if not destroy any select society.”

It is hardly reasonable to suppose that he changed his views on his death-bed. It is remarkable that Dean Tillet and other able men of our Church will use the fact that Mr. Wesley corrected himself a few times, to lead the Church away from the very doctrine for which Mr. Wesley contended that “God had raised us up.”

In his “Plain Account of Christian Perfection,” page 32, Mr. Wesley, in stating the different faults and imperfections we are delivered from, states that we no longer “desire ease in pain,” and adds a foot-note saying, “This is too strong. Our Lord Himself desired ease in pain. He asked for it only with

resignation; 'not as I will,' I desire, but 'as thou wilt.' "

There are several corrections on this and the two following pages, but they in nowise suggest any change in his views with reference to the doctrine itself, as a second work of grace; but rather his too broad assertions as to what this work of grace does for us, not in cleansing, but in temperament. He always maintained that we have certain human, though not necessarily sinful, imperfections that will follow us to the grave. To argue that we can be freed from these he said would be teaching sinless perfection. And this he never taught. Sinless perfection will not be obtained until we are glorified. But Christian perfection may be obtained *now*. Let me add that Mr. Wesley's sentences that he corrected, are so well punctuated that any boy who has finished the grammar school course ought to be able to get his meaning.

In the "Editorial Note," Dr. Summers states that, "It appears that Mr. Wesley revised and enlarged it (Plain Account) at different times, and in each successive edition prefixed the date of the most recent revision. The last recension appears to have been made in 1777—hence, that date has been heretofore retained on the title page; but we have omitted it because its appearance might lead some to conjecture that Mr. Wesley may

have afterwards changed his views on the subject of Perfection, which is not the case. Indeed, there appears to have been no material change in his views for fifty years preceding that period. Sometimes his language was unguarded—this he acknowledged, and corrects in the present treatise; but he uniformly maintained that it is both our privilege and duty—a present privilege, a present duty—to

“—Sink into perfection’s height—

The depth of humble love.”

No, Mr. Wesley did not change his views. Some of his followers have simply forsaken them. And if they are ever recovered and preserved it will be done by the ministry.

If we are to have a real revival of religion it will doubtless come through the ministry. If the Church backslides and goes to hell it will do so through the hands of a backslidden ministry. No ministry on earth is in closer touch with the source of power than the Methodist ministry, if we will only lay hold of it.

Bishop Foster, of the M. E. Church, says: “God has intrusted us with a great trust; the blessed doctrine of Christian holiness. The trust puts us under peculiar responsibilities. Our fellow Christians of other communions have given no such hostages as we have.”

A well-known Congregational minister and

author, in a letter to J. R. Brooks, said: "We Congregationalists must grope our way into the great truth with no denominational teaching or literature to help us. But it is the great birthright and inheritance of Methodists."

The Rev. R. W. Dale, the great Presbyterian preacher of England, said: "If Methodism had carried out its doctrine of entire sanctification in public as well as in private life, it would have effected the most profound ethical revolution modern history has known."

Dr. Jowett said that the present generation of Methodist preachers are taking much of their theology from Dr. Dale. I am using some of it myself. It is fine. Let us give due consideration to the above quotation. It will help us. Dr. Dale's theology will do us much more good than Renan's, or that of some French or German skeptic. The stuff that is being dished out to young preachers at some of our preachers' institutes is worse than nothing. I thought it was really a good thing when our Church lost Vanderbilt University. Tillet and others were scattering so many seeds of heresy about there. But, if reports are true, we are liable to have another hotbed of heresy on our hands. Dr. Shailer Mathews, President of Chicago University, was invited to deliver a series of

lectures to the Summer School for undergraduate preachers, Sunday school teachers and Christian workers, held at the Southern Methodist University in Dallas, Texas, in the early part of this past summer. Dr. Mathews, according to the *Dallas News*, made a plea for "a reformation in the prevalent attitude toward theology." He stated that "Some of the stories given in the Bible were the result of the work of untrained and unlearned minds trying to interpret for others their feelings and conceptions." He asked that the Bible be made to fit the needs of the day and put into the language of the times. He said that "the Bible is not the result of divine inspiration, but of painful attempt on the part of those who wrote it to express their conception of the Creator."

I guess the Doctor wonders "that those old fellows did as well as they did, as they got at things in such an awkward manner." He would have us believe that a forty-year course in theology in the school of God, is but little better than nothing. I have watched our *Advocate* for somebody to resent any such rot being peddled out to our undergraduate preachers, Sunday school teachers and other Christian workers; but not a word have I seen. Nor did I ever see a word in them protesting against Dean Tillett's saying in that address before the Mississippi

Conference, "I thank God that the time has come when preachers don't have to believe all that is in the Bible."

Nor has anybody resented, as far as I know, Dr. John A. Rice's thrust at the doctrine of the second coming of Christ last year at the Grenada Efficiency Conference. He declared that the Moody Bible Institute is sowing the country down with the most damnable heresy imaginable, or words to that effect, with reference to the pre-millennial coming of our Lord. I wonder if it ever occurred to Dr. Rice that many of the world's greatest men hold to the same view that the Moody Institute holds. Among them are C. H. Spurgeon, George Muller, Horatius and Andrew Bonar, Andrew Murray, F. B. Meyer, G. Campbell Morgan, D. L. Moody, A. J. Gordon, R. A. Torrey, Charles Cuthbert Hall, W. J. Erdman, J. Wilbur Chapman, C. I. Scofield, and Arthur T. Pier-son.

Besides, there were those early preachers of the Christian era known as the apostles of our Lord. Our own Dr. S. A. Steele, in a recent article, said in a sarcastic way that such belief is confined to the Baptists, in his town, Mansfield, La.

It is said that every man has his hobby. If Paul had any, he had three or four; and the second coming of our Lord was one of

them. Entire sanctification was another; and he was not afraid of a little controversy either. "He disputed in the synagogue with the Jews and with the devout persons, and in the market daily with them that met him." He got right into the midst of controversy.

If there ever was a time when Methodist preachers should become aroused and rise up against heresy and opposition to truth, that time is now. If our fathers preached "the truth as it is in Jesus," as the bishops say in one of the addresses already quoted, their doctrine will be truth until the Judgment day. Truth is unchangeable and imperishable. Let us not think that when we go back to their doctrines that we are "going off after" some set of fanatics.

Dr. Knickerbocker did not strengthen his argument one bit over at Grenada last year, when he said in a sarcastic way: "I never did run off after Carradine and Hopper's 'second blessing' business." He certainly knows that this "second blessing business" is as old as Methodism. Not only that, but it is as old as the gospel. Dr. Knickerbocker might as well make a strike at Wesley, Fletcher, Clarke, Asbury, McKendree, Finney, Moody, Muller, Judson, Gordon, and a whole cloud of witnesses, of all denominations. He is doing a great work, and brought us some great messages, but nothing is gained by trying to



bury a little deeper, one of Methodism's chief doctrines. We need to quit our knocking and get after the truth.

I don't know about W. W. Hopper, but Dr. Carradine stands high. If W. W. Hopper never did any more than get Dr. Carradine sanctified that was some good. I never admired Hopper on account of his slang. Some preachers get the idea that it takes slang to get the truth into people. One of our Methodist evangelists was holding a meeting in a town in Louisiana. A certain lady was attending regularly who did not laugh at the evangelist's humor, nor weep at his pathos. Finally the evangelist pointed his finger at her and said: "You old bitch you, I'll make you laugh or cry one before this meeting closes."

Right then and there I would have called him out of my pulpit and closed the meeting, or carried it on without him. There are two things that I don't propose to put up with. One is such slang as that; and the other is this "unknown tongue" business. If one of those fellows ever turn that tongue loose in one of my meetings; it matters not if I am down on my knees; I am just as certain to get up and go and slap him on the shoulder and demand of him an explanation or interpretation of that tongue in which he is speaking, as God gives me strength to get to him.

But back to Knickerbocker and Carradine. Dr. W. B. Palmore, in an editorial of the *St. Louis Christian Advocate*, May 20, 1891, says: "As Dr. Brown (Addison P.) was to my regeneration, so was Dr. Carradine to my sanctification. His serene life in the midst of a tempestuous criticism and opposition, together with his plain, practical preaching, led me to test his doctrine, whether it be of God; and I am satisfied with the test. Long may he wave, and never waver!"

He speaks of the revival in progress in Centenary Church (while Knickerbocker was yet a beardless lad) as being "a marvelous meeting. "We have not witnessed such manifestations of the presence and power of God for twenty years. One hundred and thirty have professed sanctification, seven of whom are preachers, besides eighty professions of regeneration."

Such revivals as the above were conducted by Dr. Carradine all over the country. I have never heard him preach. I have never seen him. I have some of his books and they are great. Through those books, Dr. Carradine has helped me into this experience of grace. When I saw the announcement of his suffering and need, in the *New Orleans Advocate*, I could not but send a small token of my appreciation of this man of God who had helped not only me, but hundreds of

preachers, and thousands of laymen, both men and women, into the fullness of grace.

This "Carradine's second blessing business" is Wesleyan Methodism to the core. Like Mr. Wesley and others he has not claimed "sinless perfection." He doubtless has made many mistakes. Let him who has not, cast a stone at him. He has kept in the main to the well-defined truths of Wesleyan orthodoxy.

What we need is unity, harmony and brotherliness in this as well as in all other matters, both religious and secular. Such a spirit will bring together all the opposing forces. I have not seen a book on the subject so likely to produce such harmony as "Scriptural Sanctification," by Dr. John R. Brooks, of the Western North Carolina Conference. The first edition was published by our Agents in 1891, when the sharp controversies were heard on every hand. Dr. J. J. Tigert, later, Bishop Tigert, wrote the introductory, and commends the book very highly. The eleventh thousand was brought out in 1906. There are two and a half pages of strong endorsements in the back of the book. Six of these are by our bishops, and eleven are by the various conference organs.

Bishop Wilson says: "Your general statement of the matter of experience is according to the tradition of Methodism, and the

book is so conciliatory in its tone, and Christly in its temper, as to deserve commendation."

Bishop Duncan says: "I cordially commend your recent book . . . to our preachers and people; especially to those who are unsettled in their views as to what the word of God teaches on the vital doctrine of sanctification."

Other bishops are Granbury, Key, and Fitzgerald.

Bishop Key, who "went off after the holiness people," says: "To say that I am pleased with your book but faintly expresses the reality. Your discussion is exhaustive, covering the whole range, and your spirit is delightful. You have not compromised the truth at any point, while giving all possible favor to all shades of difference. I pray for and expect great good to come from this good book."

*The Pentecostal Herald*, whose editor "went off" also, says: "One of the very best books that has appeared. It is candid, fair, and strong."

Bishop Tigert says: " . . . He is not only Wesleyan, but, what is better, he is scriptural. . . ."

*The New Orleans Christian Advocate* says: "All phases of the many-sided controversy are presented with the utmost fair-

ness, and there is an utter absence of the intolerant spirit which characterizes a large part of the recent controversial literature on this subject. The work is worthy of a careful study by all who are interested in this question."

Gilderoy says: "It is Christian in temper and conservative in tone—a sanctified book on sanctification."

I give these testimonials to show that the two factions can be brought together. It is hard to determine which side gives this great book the better recommendation. The price is only one dollar. If you want one of the most readable books, and one of the best reference books—giving information and testimonies from so many different sources, don't fail to get "Scriptural Sanctification," by Dr. John R. Brooks. I feel certain that a prayerful reading of it will at least put a stop to so much knocking on both sides of the question, and let a Christian spirit prevail. I am not speaking of sickly pacifism, or peace-at-any-price propaganda. Criticism and knocking may be necessary at times. The temple needs a general cleansing occasionally, even if someone has to roll up his sleeves and kick over tables and chairs and drive the defiler out under the lash.

I used to think Carradine and Morrison were bitter and cruel, almost to the point of

criminality. But I have come to believe that they are right. I find no more critical and severe language in their writings than I find in the writings of Adam Carke or John Wesley, or Paul, or in the preaching of our great Teacher who came from God.

I almost fell out with Rev. Gus Harmon, of the Mississippi Conference at one time for making the remark in a crowd of preachers that "A man may go into a Methodist pulpit today and preach all the heresy and higher criticism he wants to, and nothing will be said, but just let him go to preaching holiness as John Wesley did and you will mighty quickly hear a howl."

Honestly, I didn't believe his statement. That was about ten years ago, I think. I have come to believe every word that he said.

Knocking *for* the truth is scriptural; while knocking *at* the truth, or knocking *on* the truth, is devilish. It is because of the knocks that the holiness people have received for holding on to the Wesleyan doctrine of entire sanctification, that these interdenominational holiness camp grounds are springing up all over the country. They say that they never hear it preached from our pulpits; and rather than not hear it at all, they build a brush arbor or a shed, and proceed. Sam Jones said: "You may say what you

please about the holiness people, but I want to say this, I have never seen a holiness man that wasn't a prohibitionist from his hat to his heels. I have never seen one who didn't vote for prohibition always and everywhere. I have never seen one that didn't fight liquor, card playing, and every phase and form of worldliness in the church. I have never seen a second blessing man or woman that believed in or gave card parties, indulged in punch slinging, went to the theater, or dancing parties, or engaged in or encouraged any phase or form of the deviltry that is cursing the Church today. I have never seen a second blessing man or woman that wouldn't pray anywhere and everywhere when called on, and that wasn't ready to stand up and testify for the Lord wherever opportunity offered. I never saw a second blessing person in my life, man or woman, at the head of a family that didn't get down night and morning and pray for the children in that home and for God's guiding hand in all things pertaining to their sacred home responsibilities. I will tell you another thing; I never saw a preacher in my life that was fighting the holiness crowd that wasn't a dead dog in his pulpit—can't bite. You may watch it. Every little preacher that you hear fighting the holiness people, is a fellow that hasn't had a revival or a conversion in his

ministry in years, unless he got somebody else to hold his meeting. God just won't honor any such a preacher. You never see a man in the Church who fights the holiness people, but what if you will search down far enough you will find him wrong in his life or rotten in his character."

For the benefit of those who shun the holiness people and holiness meetings, let me remind you that Sam Jones was sanctified while attending one. He said: "Some of the sweetest memories of my life and the profoundest experiences of my Christian character are connected with these holiness brethren." After hearing a holiness preacher preach on this subject one day, he went back to the next service. He says: "At that meeting, in that solemn and never-to-be-forgotten hour, I turned loose the willows that overhung the banks, and swept out into the very midst of the ocean of God's infinite love; and the joy of that moment lingers sweetly and ineffaceably today. Its memory and power have swept over the lapse of years, and it has been my solace in a thousand sorrows, my strength in a thousand struggles, my star of hope through a thousand nights, and like a sheen of glory will canopy with its light and peace and triumph my dying hour. Thank God, there is water enough in the River of Life to cleanse every heart from all sin."



Think of it! This great and powerful evangelist, down on his knees, in a holiness meeting, praying for and obtaining this greatest of all blessings. Are we ashamed to do likewise?

Dr. Talmage, the great Presbyterian, after kneeling at the altar in the Brooklyn Tabernacle during a revival conducted by Tom Harrison, the "Boy Preacher," and praying for sanctification, turned to his congregation and asked the Christians to pray for him, "that the holiness wheel in the machinery of his spiritual being, which had hitherto stood stock still, might be put in operation."

The man or woman, preacher or layman, who goes to the altar today, for the blessing of sanctification is ridiculed. Yet that is where our great men, many of them, got the blessing.

Dr. Palmore says: "After fruitless efforts in the consecration and the growth theory, I was persuaded to try consecration and faith. In this theory I went to the altar time and again for days in succession, asking the prayers and help of all who had found this rest, just as I went to the mourners' bench while seeking pardon years ago." Thus he gained the victory.

I frequently have my brother Luther to hold my meeting at my home church. Last year at Lambert, was the first time I have

ever been able to accuse him of preaching the Wesleyan doctrine straight out. He preached from Paul's prayer for the Ephesians, in the third chapter. He actually named it the baptism of the Holy Ghost, and told my people that "to stop anywhere short of it was like a man stopping half-way up the mountain." I had to boil over for him. But back to my point.

After we got to the parsonage I told him that if he had given the invitation for seekers on the spot, they would have filled the altar. He hooted at the idea of having folks to come to the altar to seek the blessing *now*. The Baptist pastor secured Dr. Ben Cox, of Memphis, to hold his revival. Dr. Cox's very first sermon was a straight-out Wesleyan sermon on this subject. He told us how he used to "shy at the very name of sanctification." He preached a fine sermon and made a proposition for all who would like to receive the baptism of the Spirit to come forward for prayer. Such a response and earnestness I have not seen since I have been in the ministry until this year at Caseyville. Had it not been for the pastor's switching him off onto war and Red Cross subjects, Dr. Cox would have had a great revival at Lambert. Brethren, we must come back to it. We have all the precedents that a man can desire, it seems to me.

Soon after that Irish preacher, James Caughey, received his spiritual baptism in a field beyond Baltimore, he went and fairly begged the Baltimore Conference to let him make an evangelistic tour through Europe. He compiled the results of his trip in a book, "Methodism in Earnest," in 1852. His report runs like this:

Dublin, 700 justified, 100 sanctified.

Cork, 300 justified, 50 sanctified.

Liverpool, 1,300 justified, 400 sanctified.

Leeds, 1,600 justified, 1,000 sanctified.

Sheffield, 3,352 justified, 1,448 sanctified.

And so on to the close, his total is 21,625 justified, 9,222 sanctified; total 31,847. How would such a report sound today? Let me repeat, we must have a change. Let us hasten with the "Rediscovery of the Christianity of Christ."

William Arthur tells us that his "Tongue of Fire" is the result of "meditation entered upon with a desire to lessen the distance painfully felt to exist between my own life and ministry and those of the primitive Christians."

Thank God, there's a star in the sky. A change is taking place. The pendulum is swinging back. How do I know? Here is how I know. Our doors are again being thrown open to the proclamation of the full salvation messages. Dr. H. C. Morrison,

who is recognized as one of the leaders of the Holiness Movement, is receiving more calls from preachers in our own Church than he can possibly fill. Many of these calls come from this immediate territory. Our own brother, V C. Curtis, had him to come and preach a series of sermons before the Greenville District Conference about three years ago. Rev. W. N. Duncan had him to conduct a revival at Winona two years ago. Rev. L. P Wassom had him at West Point a few months ago. Bishop DuBose placed him in charge of the evangelistic department at Lake Junaluska two years ago. Bishop McMurry had him to hold a series of evangelistic services before the recent session of the Alabama Conference. He has been named as general evangelist of our Church. These facts, together with the fact that quite a number of other distinctively holiness evangelists are coming into more general demand in our territory and in our own pulpits, are why I believe that we are undergoing a change for the better. If those of our preachers who spend so much of their time in needless conversation and self-indulgence, would spend that time in getting this experience in their hearts and the doctrine before their people, and let the news flash over the land that we have returned to Wesleyan Methodism, the change would be on.

Without a change we soon will be in the dreadful condition the Church was in during Ezekiel's day, when God "sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none." Ezek. 22:30.

## CHAPTER VIII.

### TO OUR GOOD WOMEN.

"You were last at the cross and first at the tomb." What are you going to do toward the recovery of the "lost chord?" You always have been right close at hand, ready to do, not a man's part, but a woman's part, which is far better. It was yours to carry the good news of the resurrection that Sunday morning to the preachers who were not there. Their hopes had been shattered, but yours, never.

That message that you bore that morning has been, and still is the dynamic force that lifts womanhood from her place of obscurity and servitude, to that of privilege and happiness. Mr. Spurgeon used to say that if he had to be born in a heathen land, where Christ is not preached, and it were his prerogative to be born a woman or a donkey, he would prefer to be born a donkey, because they are treated better than women.

Whoever you are, and wherever you are, you are the idol of some man's heart. At least that is, or has been your privilege. No matter what defects you may possess, God has arranged for some man to admire and love you, and to espouse you and take you unto himself that you twain may be one.

The great Apostle Paul said that even as husbands love their wives, Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it . . . that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

So, we see, that that sacrificial death and resurrection that had Jerusalem and all the region round about, in such an uproar that Sunday morning, was not only for the salvation (conversion) of the world (unbelievers) but also for the *sanctification* of the Church.

It is reasonable to suppose that as this truth dawns upon your minds you will be just as ready to carry the good news of this second phase of the sacrificial death of our Lord, as you were to carry the first. Many of us have been emphasizing the first phase and ignoring the second. This (the first) we ought to have done and not to have left the other (second phase) undone.

Let me insist that we rally again around the cross and rescue that most gracious doctrine of perfect love that has been shoved into the background, to be consigned to the realm of forgotten literature, and to be buried among other relics of by-gone centuries. History reveals the fact that he who explores the dead past, not only discovers

strange things, but also gathers many valuables and much rich booty. This has proven to be as true in the spiritual realm as in the material and the scientific.

I find that among the champions of the doctrine reviewed in these pages, women are among the most heroic. Take for instance, Madame Guyon, that noted saint of French nobility, and of the Roman Catholic Church, of the seventeenth century. She was imprisoned for witnessing to the blessed experience of entire sanctification. In describing her experience she says: "I slept not all that night, because thy love, Oh my God, flowed in me like delicious oil, and burned as a fire which was going to destroy all that was left of self in an instant. I was all on a sudden so altered that I was hardly to be known either by myself or others. I found no more those troublesome faults or reluctance to duty that formerly characterized me. They all disappeared, consumed like chaff in a great fire. Nothing was now more easy than the practice of prayer. Hours passed away like moments, while I could hardly do anything else but pray. The fervency of my love allowed me no intermission."

Dr. A. J. Gordon, the great Baptist divine, says that "Friars, priests, nuns, men of the world, women of fashion, nobles and peasants were drawn to her by a strange



charm, and that charm lay evidently in her presence more than in her words."

You observe that in describing this work of grace, Madame Guyon uses the symbol of fire, burning up the dross. This is only another way of expressing the same truth that Charles Wesley expressed in his hymn, No. 375:

"Refining fire, go through my heart;

    Illuminate my soul;

Scatter thy life through every part,

    And sanctify the whole."

Or, as John the Baptist put it: "He shall baptize you with the Holy Ghost and with fire."

Next in order, I mention the name of Miss Frances Ridley Havergal, the noted hymn writer of the Church of England. Her attention was arrested and centered on this experience while reading a tiny book entitled, "All for Jesus." She readily saw that there was a fullness of Christian experience and blessing that she had not yet obtained, although she was "conscious of having for many years loved the Lord and delighted in His service; but there was in her experience a falling short of the standard, not so much of a holy walk and conversation, as of uniform brightness and continuous enjoyment in the divine life."

She says: "I see it all, and I have the

blessing            The blessing lifted my whole life into sunshine." She further says: "As we may trust Him to cleanse the stain of past sins, so we may trust Him to cleanse from all present defilement; yes, all . . . One of the intensest moments of my life was when I saw the force of that word 'cleanseth.' . . . I expected nothing like it short of heaven."

We will now glance at the experience of Mrs. Margaret Bottome, President of the King's Daughters. She writes an account of her own death, as she termed it. She says: "In the extreme heat on the evening of July 3, 1897, I arrived at Mountain Lake Park, where, with my sister, Mrs. Moore, I had gone to attend a holiness camp meeting." Hold on now, let us not fall out with her because she went to a holiness camp meeting—"gone off with the holiness people," as some call it. She says: "I had not attended a holiness camp meeting in twenty-eight years." After listening to a sermon that greatly stirred her, by Dr. Fowler, she next hears one by a Quaker preacher, a Rev. Mr. Rees, from the text, "He shall baptize you with the Holy Ghost and with fire."

"Never had I heard a sermon on 'fire' so searching as that." Then she listened to an Episcopalian minister, Rev. G. A. A. Gardner, of New York City, preach from the

text, "Are ye able to be baptized with the baptism I am baptized with?"

"It seemed as if I were in the presence of God. The Holy Ghost showed me myself in God's sight as I had not seen myself before. The altar service was led by the Quaker preacher; and he invited those to come forward who wanted to die—needed to die—to die to the self. I had known of consecration—of giving up to God, of laying all on the altar, but at this time I saw nothing but the one fact that I was to die to some things. I left my seat and knelt at the altar, and I shall always think of Dr. Fowler and Rev. Mr. Reese as helping me to die. They did not spare me; these are words that will never leave me that I heard in prayer, 'Lay the axe to the roots;' 'One says that she has had everything done to spoil her. We are here not to sympathize with her, nor to flatter her, but to help her die.' All thought of work, all thought of more power to be more useful, all was out of sight. I chose in that hour to die. I must have died, for I was soon in another world (and you have to die to get in another world). How like a little child I became. And I wanted everybody to die. There was nothing so fascinating as the word 'die.' I do not feel particularly interested in what will be called my death some day, but this death is intensely inter-

esting to me, and I find myself so interested in having my friends who are not dead to die in this sense. I want them to be at rest. I want them in a very special sense to depart this life and be with Christ, which is far better."

It would not do for me to close this chapter without giving a few extracts from the experience of one who has done so much for God, for home and for native land; such words point to Frances E. Willard. She dates her conversion, June, 1859, at the age of nineteen. She joined the Methodist Church.

"Six years passed by," she says, "during which I grew to love more and more the house of God and the fellowship of the blessed Christian people who were my brothers and sisters in the Church." The reading of the *Life of Hester Ann Rogers*, *Life of Carvosso*, *Life of Mrs. Fletcher*, *Wesley's Sermons on Christian Perfection*, and *Mrs. Palmer's Guide to Holiness*, led her to "desire and pray for holiness of heart." About this time she attended a meeting conducted by Dr. and Mrs. Phoebe Palmer. Upon invitation for those who desired to enter into the higher Christian life to kneel at the altar, she says: "I turned to my mother (who was converted and joined the church when she was only twelve years old) and whispered, 'Will you go with me to the altar?' She did

not hesitate a minute. Kneeling in utter self-abandonment I consecrated myself anew to God. I cannot describe the deep welling up of joy that gradually possessed me. I was utterly free from care. The conscious emotional presence of Christ through the Holy Spirit held me. I ran about His errands just for love. All my friends knew and noticed the change."

Later in life, Miss Willard was elected to an institution of learning, in Lima, New York, at which place there had been trouble on the holiness question. The leading professor in the college, together with a learned and distinguished ministerial friend of hers, advised her to continue to live and enjoy her great experience, but to be silent on it in Lima for prudential reasons. This she tried to do, but found and confessed it to be a grave mistake, and admitted that she had paid the inevitable penalty. She says: "I kept still until I soon found that I had nothing in particular to keep still about. The experience left me."

Some years later at Old Orchard Holiness Camp Ground, under the ministry of A. B. Simpson, of New York, she sought and regained and publicly and joyfully testified to this gracious experience, and lived and enjoyed it to her dying day. We dare not keep silent, even though "distinguished and learn-

ed ministerial friends" do advise us so to do. After her reclamation she says: "Since then I have sat at the feet of every teacher of holiness whom I could reach; have read their books and compared their views. I love and reverence and am greatly drawn toward all, and never feel out of harmony with their spirit. Wonderful uplifts come to me as I pass on—clearer views of the life of God in the soul of man. Indeed, it is the only life, and all my being sets toward it as the rivers toward the sea. Celestial things grow dearer to me; the love of Christ is steadfast in my soul."

Such an experience as hers is for everyone who will die unto sin and live unto holiness. Therefore, in the language of the apostle, let me "Beseech you by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

Do not forget that all the holiness people are not cranks and fanatics, but, "Among them are men and women of beautiful consistency and seraphic ardor, jewels of the Church." See Bishops' address in another chapter.

I am afraid that as much cannot be said of as large a percentage of the women of the present generation, as can be said of our mothers. If this is true, what will be the character of the coming generation?

Think as we may, there is nothing under heaven that will redeem and purify this and the coming generations from the alarming social conditions of our land, but these great spiritual truths that I am trying to set forth in this little book—the very highest type of Christian experience and Christian living.

Think of the startling revelations that our Government made during the time that our boys were in training. Think of our State Medical Boards having to launch an educational campaign among parents and young people in order to check the ravages of sexual diseases that are spreading over our land at a much more rapid rate than ever in our history. I heard a Baptist evangelist, of Richmond, Va., state before a congregation of men at Greenwood a few months ago, that upon investigation it was found that eighty-five per cent of the men of his city were thus infected. Think of our Government employing able men to go over our country to lecture on these conditions. Dr. Stone recently lectured in Court Square in Memphis to a mixed congregation. It was a plain lecture, but true. A woman who is going over the country investigating social conditions, has published, that sixty thousand girls fall out of sight into the underworld, in the United States every year. My wife and I went slumming in New Orleans

one night in the fall of 1917. Upon leaving the district, I asked our guide, my wife's cousin: "How many of our soldier boys do you suppose we met up with down here." He said about one hundred. I am sure the number was not overestimated. We were there about one hour. He said it was that way almost any hour of any night in the week. That was just in one small section. We met lots of men in citizens clothes, both from in and from out of the city. Lots of them refined, intelligent looking men. We noticed especially one crowd of ten men. Their leader said to them, come on boys, I will show you where to go. They were headed for a perfect mansion, costing, I suppose, \$100,000. Their leader was a traveling salesman, whose home is in the city. The others, or at least some of them were from out of the city, customers of the salesman, we supposed.

I asked our guide: How much do you suppose a man usually spends in a place like that? He said, "No less than \$25.00, and some, I am told, spend as much as \$500 in a single night." That was just before the districts were outlawed.

A train conductor remarked to me soon after they were closed up: "I am of the opinion that the closing of the districts in the cities means deplorable conditions in the



small towns and country communities." I don't know. That remains for our social workers to determine. I know this; we have a bigger devil than the Kaiser to fight. He pays no mind to munitions of war. Carnal weapons will not reach him; it requires spiritual weapons. No amount of secular learning or social service will check the ravages of the old Beast. Nothing but Christian education and Christian salvation will suffice. I don't mean, merely, attending a church school. I mean the teaching of Christian principles in the home, in the Sunday school, in the public school, in the college, both Church and State. There ought to be a chair of religious pedagogy in every school and every college in the land.

Let me give you a few facts illustrating the conditions right down where we live, and where our boys and girls live. The next greatest burden to my mind and soul, to that of the low spiritual state of the Church, is the alarming social conditions of our country. When I was a boy in my teens I wondered what preachers meant when they spoke of being burdened for the salvation of souls. It is only in recent years that I have come to realize what they meant. The death of father, mother, two brothers, and three children, never weighed any heavier upon my mind and heart than do these two condi-

tions. Whether that is a mark of insanity or religion I will leave for you to say. I lie awake many a night and do nothing but think and pray about these conditions. My anxiety, my interest, is as broad as the universe.

What I am now to relate, are facts that I picked up here and there in Mississippi; not mere floating rumors, but facts that people know about, and are talking about. In one rural community fifteen girls have sacrificed their virtue at the hands of vile, beastly men. In another rural community, nineteen girls out of a total of twenty-one have actually become mothers. Both of these have the general appearance of being good, average country communities.

The president of a certain boarding school told me that the lady principal informed him that an investigation was needed in that school. It was found that fifty per cent of the girls ranging in ages from fourteen to eighteen were leading immoral lives. I failed to ask about the number of boys.

The students of one of the leading colleges of our State gave a dance a few months ago, and invited some of the girls and women of the underworld in Memphis to be present; and because the members of the faculty would not entertain these lewd characters in their homes, the boys raised a howl.

I read an article from a preacher a few months ago, who stated that the mother of a boy in a certain town found in the boy's pocket a list of one hundred girls' names. By persistent inquiry she learned from the boy that those were girls with whom the boys could make dates for immoral purposes.

Does it not seem as though we have among us the very same conditions that Jeremiah found twenty-six hundred years ago, when he cried out: "The land is full of adulterers!" Chapter 23:10. Do you not think it is high time for us to become aroused, and to start an educational and revival campaign, and to quit so much frolicking? Our people need to be taught that this is not merely a social imperfection, but a scriptural sin; an evil that made the apostle cry out: "Whoremongers and adulterers, God will judge them." Heb. 13:14. John, in Rev. 21:8, says: "They shall have their part in the lake which burneth with fire and brimstone, which is the second death."

A young married couple, refined, intelligent, and wealthy, raised the question with one of our preachers, if he considered it a scriptural sin for married men and women to have their affinities on the side. They both spoke up and said they had been going it on that line taking trips to A— and B—, she with another man and he with another

woman, etc., etc. I cannot relate the balance; it is too bad to write about.

Good women, these are the conditions; and I have not told you the worst things I know. We can no longer console ourselves by saying that is the way the negroes live; or that such conditions are confined to our cities. They are broadcast over the land.

Now, we are not going to lay all the blame on our girls and women, and allow the boys and men to go unrebuked. This has been our great mistake. For every woman or girl that goes astray, there is a demon-possessed man or boy going about scot-free, ready to rob another woman or girl of her priceless virtue in order to satisfy his own unrestrained lust. I want to say "amen!" to that Texas Judge who, last year released a woman charged with lewd conduct, and told the officers to bring in the guilty men if they wanted him to try the case. Let us do away with the double standard, and have one standard for both sexes, and let that be the standard of virtue and purity. If we are going to banish the ruined girl from our society, let the boy or man who ruined her be banished also.

Let our women in all their organizations unite on this one point, and launch a campaign for social purity. We must go about the matter with a heart full of love and sym-

pathy, bearing the message that God so loved them that He gave His only begotten Son for them that they should not perish, as so many of them are doing, but that they may have everlasting life. Instead of leaving them to choose their associates and social pleasures as so many parents do; or, of attempting to keep them from all such, as some others do; let the Church, the home, the school, and the various women's organizations of a reputable character, provide for them wholesome recreation and amusements. God has never intended that prayer meeting and Sunday school should be the only places for them to go. He has made ample provision for the social nature as well as for the religious, the intellectual and the physical. Dr. George Stuart says that if God had not intended for us to laugh, He never would have made a monkey. Let us bear in mind that innocent and clean recreation is wholly in keeping with the highest state of religious experience.

Mr. Wesley, in his "Plain Account of Christian Perfection," asks this question: "But can anyone who has a pure heart, . . . use any pleasure of sense which is not strictly necessary?" Answer: "They need none of these things to make them happy, for they have a spring of happiness within. . . They may use them, but they do not seek them. They use them sparingly, and not for the

sake of the thing itself." Or, as St. Paul puts it, "As using and not abusing." But instead of following this sensible and legitimate course, the great majority of people—and church members at that, have thrown down the bars and said, "Go it." And as a result we have the very vilest dances, the most shameful dressing, and the most corrupting influences on every hand imaginable. God cannot and does not countenance any such deviltry. The Holy Spirit will not abide in any such people. He is too much of a Christian Gentleman. We need to call a halt! It seems as though the devil has this world by the tail, with a down-hill pull. Virtue and chastity and common decency are being thrown to the four winds. What will you do about it? Let us work and let us pray. I need your prayers. My wife needs them. There is hardly a night that that poor woman does not slip into the room, when she does not sleep with me, to see if her baby husband is sleeping. It seems as though she and both of our girls are coming to have sleepless hours as well as "daddy." I get to thinking about the above conditions and they thinking about me. If you can tell her how to keep her mind off of her husband, I shall thank you. Brother Bell scolded her for it, and she cried—could not go to the

dinner table in the home of our hosts. That did not help her any.

Two years ago, our baby girl, Eunice, then twelve years old, said: "Daddy, when you can't sleep at night, and you hear mamma coming into your room, you 'make-out-like' you are asleep." I said, "I've been at that for six years." She slapped me and said: "Daddy, you ought to be ashamed of yourself for doing mama that way." So, my good women, you see what a preacher has to undergo who becomes burdened—and burdened I am. There are times when I feel led to get on the road, and wherever I can get a few people to listen to me, just open my heart to them and preach, lecture and talk as the occasion allows. But you know that would be so irregular—so "out of season." All I can do now is to ask you to pray, *pray*, PRAY! Pray "that I may be kept stedfast, unmovable, always abounding in the work of the Lord," and that my "labor" will "not be in vain in the Lord." 1 Cor 15:58.

## CHAPTER IX.

### CONCLUDING APPEAL.

All who read and think, know that Methodism is not the powerful evangelizing agency today that she once was. Indeed, others are outstripping us in this field today. The statistics of many of our Annual Conferences show a net loss in membership every year, while many others are barely holding their own. Our Baptist friends are publicly proclaiming our own State of Mississippi a Baptist commonwealth; declaring that that denomination has more members than have all the other evangelical denominations combined. They are not only more evangelistic than ever before, but they are also more aggressive. The same might be said of the Christian Church. They are not so strong as yet, but they are both evangelistic and aggressive. And the church that is such, is the church that is going to occupy the place of leadership. If the saying that "history repeats itself" is true, we may rest assured that as certain as Methodism, or any other church as for that matter, ceases to deliver the *full evangelic message*, she will be supplanted by a church that *will* deliver it.



There is a little church (the Church of the Nazarene) springing up right in our midst, as the direct result of Methodism's failure to carry out her great mission for which she was raised up. In their Manual they frankly state that this church is organized for the express purpose of proclaiming what is generally known as the Wesleyan doctrine of entire sanctification as a second work of grace, subsequent to regeneration. Already they have thirty-two thousand members. As a matter of fact, these figures look very insignificant when compared to Methodism. But if Methodism remains reluctant, it may be only a few years until we will be both surprised and chagrined at the rapid growth of a babe that is now in its swaddling clothes. They have eighteen churches in our State. You may smile at her littleness, but I dare say that Methodism, either North or South, is operating in states with no larger numbers. At her fifth Annual Assembly, held in Kansas City a few weeks ago, a collection was taken amounting to more than one million dollars for Foreign Mission, and one hundred thousand dollars for Home Missions. This is said to be by far the greatest collection ever taken by a body of holiness people in the world.

Then, as little as we may think of it, oth-

er denominations are taking hold of this matter right where Methodism turned loose.

Southern Baptists are shouting aloud that theirs is the only orthodox denomination in the South today. I am impressed more and more every year that the statement is true. I know a certain Baptist pastor, one of the leading men of that church, who ordered fifty copies of Dr. Munhall's book, "Methodism Adrift," for distribution in his congregation. He discussed the matter freely with me; and asked me if I did not think that the Southern Church was being caught in the same drift. I had to answer in the affirmative.

I have observed that as Methodists become unorthodox, Baptists become more orthodox; as Methodists become less evangelistic, Baptists become more evangelistic; and as Methodists become less spiritual, Baptists become more spiritual. "So mote it be."

I have never heard of heresy being dished out by a Southern Baptist preacher, nor by one of their colleges. That is so much more than I can say for Southern Methodism. To be sure, we all think they are wide of the truth in some matters, such as the mode of baptism, close communion, and the impossibility of falling from grace. But when it comes to the authenticity of the Pentateuch, the inspiration of the entire Bible, the virgin

birth of our Lord, and the salvation of the world through the atonement of His shed blood, they have the apostolic ring.

Professor William James places this crown upon the Roman Catholic Church; but I think the Southern Baptist Church at least shares the honor with the Catholic Church.

Professor James says: "The principles of Bible Christianity are professed as firmly as ever at all Roman Catholic seats of learning; whereas, they have of late years tended to disappear from our British and American universities, and are being replaced by Pantheism."

We all know that Methodist colleges and Methodist pulpits have by no means escaped the encroachments of Pantheism, agnosticism, and many other forms of skepticism and unbelief that are undermining the fundamental doctrines of our holy Christianity today. This is so generally true that Milton's "hungry sheep" are still "coming to the altar and looking for food and getting nothing but wind."

Our Baptist friends and others who at one time belittled and ridiculed the Methodist revivals, do so no longer; but rather have adopted the old Methodist plan. And not only her plan but her doctrines as well. True, they have not adopted Methodist terminology as yet, but they are stressing the doctrines of

the witness of the Spirit and entire sanctification more and more.

During Dr. Ben Cox's stay at Lambert, I had him to take supper at the parsonage. I accused him of preaching the old Wesleyan doctrine. His reply was that all the men of all denominations who have ever done anything worth while, operated through that channel.

A Baptist pastor voluntarily loaned me Dr. A. J. Gordon's book, "The Twofold Life," to read. As the title suggests, Dr. Gordon deals with the two works of grace, regeneration and sanctification. He is just as explicit and definite as Mr. Wesley was. Dr. Gordon says: "The scriptures seem to teach that there is a second stage in spiritual development, distinct and separate from conversion, sometimes widely separated in time from it, and sometimes almost contemporaneous with it—a stage to which we rise by special renewal by the Holy Ghost, and not by the process of gradual growth . . . The allusions to it in the Acts and the Epistles mark it unmistakably as something different from conversion."

The Doctor argues, "that it is still the duty and privilege of believers to receive the Holy Ghost by a conscious, definite act of appropriating faith, just as they received Jesus Christ at conversion . . . For it is as sin-

ners that we accept Christ for our justification, but it is as sons that we accept the Spirit for our sanctification. . . We cannot emphasize too strongly the divine crisis in the soul which a full reception of the Holy Ghost may bring."

Dr. Gordon is a namesake of the old saintly missionary, Dr. Adoniram Judson, who termed this experience a "second conversion," saying: "Angels will rejoice over thy second conversion as they did over thy first. Thou wilt begin to live in a new world, to breathe a new atmosphere, and to behold the light of heaven shining upon thee; and thou wilt begin to love the Lord thy God in a new manner."

Another distinguished Baptist divine is Dr. Andrew Murray, who is connected with the Keswick (holiness) movement of England. His term for this great experience is in the title of his little book, "Absolute Surrender." He describes the work of the Holy Spirit as a "two-fold blessing." Both he and Dr. Gordon quote Godet, Moule, Moberly, Owen, Jukes and others to establish their position. Baptist preachers of the present and coming generations have all the theology in the writings of such men as the above named, that they need on this subject. All they need to do is to use it.

The Disciples also have a good working

basis in the writings of their founder, Alexander Campbell. Mr. Campbell says: "Nay, I esteem it the peculiar excellence of our religion that it is spiritual, that the soul of man is quickened, enlightened, sanctified and consoled by the indwelling presence of the eternal God. . . After our regeneration, the Holy Spirit is shed on us abundantly through Jesus Christ our Savior."

He too, marks this abundant shedding of the Holy Spirit as a distinct work of grace subsequent to regeneration, and calls it sanctification. So, we see others have stressed and are stressing our own distinctive doctrine that twentieth century Methodism has repudiated. It seems that Dr. Adam Clarke knew what he was talking about when he said, "If Methodism gives up her doctrine of entire sanctification, or suffers it to become a dead letter, we are a fallen people."

My first and final word to Methodism is in the language of Him who said, "Remember therefore, from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. 2:5.

Then, and not until then, will we recover the Lost Chord.



